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Arnold Janssen

Founder of the Steyl Mission Work

Born November 5, 1837; died January 15, 1909

Life of

Arnold Janssen

Founder of the

Society of the Divine Word

and of the Missionary Congregation of the

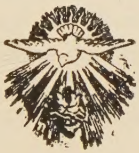
Servants of the Holy Ghost

By

HERMAN FISCHER, S.V.D.

Translated from the German by

FREDERICK M. LYNK, S.V.D.



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Preface

There is hardly anything more fascinating to the human mind than the record of growth from smallest beginnings to a glorious flowering and fruiting, than the story of success achieved in the face of seemingly unsurmountable difficulties, than the life of a pioneer in any movement inaugurated for the good of mankind. The man whose biography is contained in the following pages was such a pioneer, a chosen instrument of God, a rare and interesting character.

Catholic missionary activity in Germany, Holland, and Austria, during the last forty years has grown from sporadic efforts of a few individuals to the well-organized efforts of today, with dozens of mission seminaries and thousands of missionary priests, brothers, and sisters, engaged in mission work at home and abroad. Father Arnold Janssen, the subject of this biography, was the man who systematically and perseveringly stimulated interest in the propagation of the Faith among the pagans in these three countries. He finally founded a missionary congregation of men and another of women and lived to see his efforts crowned with marvelous success.

What he and his congregation did for the rousing of the mission spirit in the Old World was duplicated by his spiritual sons in this country. The great interest in the foreign missions that now manifests itself on all sides can largely be traced to the

1937

ceaseless propaganda carried on by the Society of the Divine Word, whose members in season and out of season prayed and worked, spoke and wrote, for the one great purpose to awaken in the hearts of American Catholics the same enthusiasm that their saintly founder and his associates had awakened in the countries of Central Europe.

It seems meet that, during the year when the Society celebrates the golden jubilee of its founding and the silver jubilee of its establishment in the United States, a special tribute be paid to the man who was called by God to begin this great work, and hence the publication of this "life." Thousands of copies have been sold of the original and the demand is far from being exhausted.

For the translator it was a labor of love, though it involved much time and energy. At the rate of about three pages a day the work was completed in six months. His thanks are due to the faithful amanuensis that typed the sheets and the man who consented to look over the manuscript.

The author assures us that his supreme endeavor was to give a true picture of the man whose life he wrote, to distribute light and shade as facts demanded, and the translator has been guided by the same principle. What the author says about the increased respect and reverence the writing of the book caused him to conceive for the venerable founder, the translator is able to say about himself also, and he feels sure that all who will read this book, and thus gain a more perfect knowledge of the man and his work, will have the same experience. — F.M.L.

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PART ONE

Time of Preparation

*

1. Introduction

ON THE peaceful shore of the river Meuse, at the point where it makes its farthest eastward bend and almost touches the German border, lies the little Dutch village of Steyl. Formerly known only in its immediate vicinity, it has during the last decades become known throughout the world, on account of the new monastic institution, whose steeples and turrets are mirrored in the clear waters of the river. Here stands the mother house of the "Society of the Divine Word," the cradle of the Steyl Mission Work.

The first modest and almost hopeless beginnings of the religious foundation that now has reached such great proportions date back to the late seventies of the last century. The little seed, planted by the pious hand of a priest and bedewed with the richest blessing of Heaven, showed a truly wonderful power of growth.

One structure after the other was raised in quick succession until at last the present imposing group of buildings was completed. A beautiful double church with slender twin towers as its dominating feature soon rose to herald the ecclesiastical character of the institution.

However, the rapidly increasing number of its inhabitants before long demanded additional room.

Two smaller monasteries of the neighborhood were acquired and joined to the mission house. Agricultural and technical establishments were started, with many shops and a large printing-plant, in which hundreds of busy missionary brothers worked according to the old monastic motto: *ora et labora*, pray and work! Thus, on the Meuse a monastic village grew up with large gardens, parks, and playgrounds for three hundred students.

And yet, the quick external growth of the undertaking at Steyl was surpassed by the astonishing development of this first German missionary Society. It soon outgrew the limits of the large mother house. In ever-increasing numbers, courageous and self-sacrificing youths joined, to labor, after years of thorough preparation, as priests or brothers at home or abroad.

Numerous branch establishments became necessary, and these have continued to remain closely affiliated with the mother house: but we shall limit our review — in harmony with the purpose of this book — to the development of the work under the leadership of its founder. When Father Arnold Janssen, after thirty-three years of indefatigable labor, breathed his last, his life work showed the following status:

Besides the mother house at Steyl, which at that time numbered 620 inhabitants, four other mission houses had been opened in Europe: St. Gabriel's, in the archdiocese of Vienna; Holy Cross, in the diocese of Breslau; St. Wendelin's, in the diocese of Treves; and St. Rupert's, in the diocese of Salzburg. In Rome the college of St. Raphael for higher theologi-

cal studies had been established, and the opening of a mission house in the United States was definitely contemplated.

The missionary Society founded by Father Arnold Janssen numbered at his death, 469 priests, 698 brothers and candidates for the brotherhood, and in its five colleges 1066 students were preparing for the missionary priesthood.

The spiritual sons of the founder, priests and brothers, were active in China, Japan, Australia, Africa, North and South America. In the five mission districts entrusted to his Society, which, at the time he took charge of them, numbered only 150 Christians, we find at his death 53,464 neophytes and 50,000 catechumens; and more than 150,000 pagan children had been baptized when in danger of death. Priests of his congregation in South America took care of 350,000 Catholics and conducted two clerical seminaries and several higher institutions of learning.

In the Steyl printing-plant, besides other publications, the three magazines founded by Father Arnold Janssen, were printed, two of which — the "Stadt Gottes" and "St. Michaels Kalender" — were among the most popular and widely read Catholic papers in all Germanic countries.

Besides the Missionary Society of the Divine Word for Priests and Brothers, the same founder had also established a congregation of Missionary Sisters, Servants of the Holy Ghost. This foundation also showed a most remarkable power of development. Although hardly twenty years old at the time of his death, it had 500 members, of which 203 were active

in foreign countries. A cloistered division of that congregation, of about forty members, was given over to the service of perpetual adoration. Secluded from the world, they were to spend day and night in prayer before the tabernacle, in order to implore God's blessing upon the missionary activity of Steyl and of the whole Church.

All these establishments revere in the humble priest, Father Arnold Janssen, their founder and father. Despite his great successes, he hid so completely behind his work that only a few became closely acquainted with him. Many knew the Steyl foundation and followed its quick development and flourishing growth with surprise, but the founder and leader of the grand work remained almost unknown to them. He did not seek his own honor, but only the glory of God.

However, not only the external activity of this pious priest, but also his personal life, his praying and suffering, redounds to the glory of God; for it is His power and grace that revealed themselves so richly in His chosen instrument. Therefore, it should not remain permanently hidden.

It is instructive and elevating to follow the life-path of such men, whose work has been so visibly blessed by God. The life of Arnold Janssen, as told in the following pages, is as simple and unpretentious as was his whole person; but it is full of God's blessing. All who love to trace God's love in living images will in this simple biography find many a reason for quiet rejoicing.

2. His Parental Home

The story of Arnold Janssen's early life takes us to Goch, a quaint old Catholic country town on the Niers river, in the former duchy of Geldern. As early as the thirteenth century the commune of Goch received city rights through Count Otto III of Geldern (1271), who also fortified the town. Today only the Steintor (stone gate), historically remarkable and flanked by two round towers, reminds the visitor that the town formerly was a fortress.

The spacious parish church of late Gothic style in which Arnold Janssen was baptized, dates back to the fourteenth and fifteenth centuries. In the course of time it underwent several changes, until it reached its present form. Architecturally it is one of the most important old brick edifices on the German lower Rhine.

Up to the Thirty Years' War there flourished in Goch a considerable wool and linen industry, and the population was well-to-do. The Reformation brought much confusion to the city, and for a while the greater part of the citizens favored the new doctrine. However, at the beginning of the seventeenth century only a few reformed Protestants and Anabaptists were found in Goch. Peter Teporin, a preacher, commonly called "Black Pete," used the struggles which in 1614 raged between the Hollanders (who temporarily had taken possession of the town) and the Spaniards to strengthen his influence

and to occupy the prebend of the Catholic pastor. Through a conscienceless spy, Matthias Bernkassel, he had seventeen of the more prominent Catholic citizens denounced to the Hollanders as having secretly negotiated with the Spaniards in order to deliver the city into their hands. These citizens were arrested, dragged to Kleve, and there subjected to shameful tortures. They were to be executed. At last the spy, driven by remorse, confessed his deed and admitted that he had been led on by Teporin. The seventeen citizens were acquitted and on Passion Sunday conducted back to Goch in triumph. An ecclesiastical foundation in Goch preserves the memory of these severe religious struggles and their happy termination. Arnold's father, on long winter evenings, often spoke to his children of the Catholic heroes of that time and pictured them as models of religious courage.

The sufferings of Goch, from the beginning of the Thirty Years' War up to the middle of the eighteenth century, were extraordinary. The soldiers of the various warring states again and again pillaged the whole region; pestilence inflicted heavy visitations; poverty and famine appeared, and a universal insecurity filled all with continual anxiety. Under all these afflictions Goch was depopulated and impoverished, and it took a long time before the town was able to rise again out of its ruins. Naturally, the religious life of the town also had suffered heavily, but the inhabitants had remained true to their Catholic Faith.

The wars of the Napoleonic time repeated to a large extent the visitations of the religious wars, and

during that period Goch changed its master no less than five times. Born in 1801, the elder Janssen thus had a very hard childhood, and that may have largely contributed to making him the earnest and stalwart character he was.

Arnold Janssen's birthplace is in the Frauenstrasse, formerly Liebfrauenstrasse, named after a picture of the Blessed Virgin in a glass-protected niche at the corner of the street. It is an old teamsters' house, in which the Janssen family had conducted a teaming business in connection with a small farm since the eighteenth century. The house was also used as a salt depot for the wholesale market. The heavy wagons would usually go from Goch to the Dutch trading city of Nymwegen. Agricultural products were exported and groceries imported.

The present building was erected in the early years of Arnold's life. Above the door there was formerly a sign with a horse-comb, to indicate the teaming business. This comb, which in Low Dutch is pronounced Kaam, at last caused the family living within to be named the "de Kaamschen," and they were better known under this than their real name, Janssen, which is extremely common in that region.

In this house solid piety had been transmitted from one generation to another; and this deeply religious family spirit, combined with a serious, almost severe, discipline gives us the key to the understanding of Arnold's character. Faith and prayer permeated the entire life of this model Catholic home.

As an example of the religious spirit that was always cultivated in this house, we wish to mention

at least one of the older ancestors of Arnold, whose pious memory is even today, after more than a hundred years, reverentially kept in the family. His great-grandfather, William Janssen, is referred to, who, living at the end of the eighteenth century, raised the children of his prematurely departed son, and among them also the father of our founder, in the holy fear of God.

Prayer was the spiritual food of this man. On every Sunday and holyday he went to church very early, and remained, although fasting, until after high mass at eleven o'clock. At the age of eighty-five he still made frequent pilgrimages, fasting and on foot, to Kevelaer, a distance of about eight miles, to pray before the shrine of the Mother of God. The rosary, little esteemed in those days, was his favorite devotion. He had the beads in his hand whenever it was possible or practical for him to do so. For hours, the old man would thus pray and watch over his grandchildren in the cradle. The eldest of these, Gerard, father of Arnold, when a mere boy of thirteen, often had to accompany his grandfather on his trips; and when he was seventeen, he took over the business, because the old man was no longer able to conduct it. But the grandfather encouraged the young man, again and again, with these words: "Go to it, Gerard; I'll pray for you." This great lover of the rosary died on the feast of the Holy Rosary, after receiving Holy Communion in the morning. The pastor said, at his death: "The soul of this man surely must have flown to heaven like a beautiful dove." A neighbor, named Noy, gave expression to

his conviction by saying, "For the sake of this man, children and children's children will be blessed."

And this word proved true. All his grandchildren — Gerard, William, Gertrude and Elizabeth — through marriage reached a condition of affluence. The blessing resting on their children may be seen in the following historical gleanings handed down concerning them. Gertrude became the mother of a priest — the pious Father Jeurgens, of Bedburg. Elizabeth had eight children: of her five daughters, four entered convents. Gerard is the father of our founder. Of his sons, two became priests and one a Capuchin Brother. The work of his priestly son of missionary predestination shows us how precious the blessing of pious parents is. Arnold himself seems to have felt this, for upon one occasion he voiced the following conviction concerning his saintly great-grandfather: "Through his prayers he must have obtained a large portion of the graces that the good God in His mercy has given me."

3. His Christian Father

"My father was a plain man, a solicitous provider, and a good Christian." Thus Father Janssen begins his brief notes about his parent; and what he asserts is but the simple truth about him. On Sunday he regularly attended two masses and also the afternoon devotions. He was also in the habit of hearing mass on Mondays, to implore the help of the Holy Ghost for the week. In his family he insisted on the frequent reception of the sacraments and the fulfilment of all Christian duties.

"Father had very little ground of his own; with two horses he tilled land which was for the most part rented. Besides his farming he had a teaming business and usually drove to Nymwegen once a week, also to Geldern and Straelen to haul salt. When it came time to expect his return, mother used to send us out to meet him."

These bits of information about the excellent man are substantially supplemented by the communications of Arnold's younger brother, William, who later became Brother Juniper in the Capuchin Order.

"Father was a man of strong build; his name was Gerard John, and he was born on the feast of St. John the Evangelist, in the year 1801. He dressed plainly and loved simplicity in all things. He was a man of sterling honesty, and in his many dealings across the border he never smuggled as was done quite frequently by others. He often had very pre-

cious loads: for instance, for a wagon load of coffee from Holland he had to pay one hundred thalers in customs, but he never concealed anything dutiable. He admonished the hired man and us, his sons, when we accompanied him, to act in the same manner. He always insisted that this would bring us God's blessing, and that he had never been afraid on his lonely trips, despite the fact that he had had whole boxes full of gold for merchants on his wagon, for there were no postal communications in those days. When he drove thus alone, he was wont to say the rosary to secure God's protection and blessing; and nothing untoward ever happened to him.

"I have never seen father give way to anger or use harsh words against us children. Neither would one hear from his mouth words of mockery or teasing against a neighbor. He often told us not to wish or do evil to anybody. 'Children,' he used to say with great seriousness and emphasis, 'all that we do to our fellow men, does not only hurt or strike them, but us too, be it good or bad. If you do good to your neighbor, it will hover over your head like a blessing; and if you do evil, it will hang about you like a curse. All that you do, you do in your own name, not in father's or mother's; and for everything good that you perform, you will be blessed by God; but for everything evil, you will be punished, here and beyond.'

"Father put all his trust in God, and his motto was: 'All with God the Lord.' Therefore he experienced much blessing in his work, or, as people say, much luck. His crops were sometimes so remarkable

that people would remark: 'Gerard Janssen has a God of his own.' Father did not like it when others complained about the weather, and he always answered simply: 'It's all God's weather.'

"Father secured this rich blessing through prayer: he was most truly a man of prayer. On Sundays he went to the early mass and to high mass, both of which he offered up in honor of the Blessed Trinity and in thanksgiving for all graces and benefits received. In church he was always full of reverence, and in his face one could see the devotion and recollection with which he prayed.

"In a special manner he revered God the Holy Ghost, and in His honor he used to hear mass on Mondays. He often spoke to us children with great enthusiasm about the veneration of the Holy Ghost. He described to us how the Holy Spirit brings peace to souls and families, fills the heart with joy in the service of God and moves it to every good deed, just as He blesses fields and meadows. We children looked up to father in wonderment when thus he taught us and exhorted us to venerate the Holy Ghost.

"It was his habit to converse with us a great deal about religious things, to teach us and admonish us. On Sundays and holydays during dinner he always spoke about the sermon; we were questioned as to how much we remembered and were severely reprimanded in case we could not answer well. Also, to the day laborers who came after high mass to get their weekly wages, father usually spoke about the sermon.

"After Sunday dinner, all had to remain at table, including the hired man and girl. Then father would read the Gospel and its explanation from Goffine's Devout Instructions. Not until he had concluded was the girl allowed to go and wash the dishes.

"Then we children, in turn, had to recite the catechism, both questions and answers, as prescribed by father on the previous Sunday. On such occasions father sat like a patriarch and examined all of us, beginning with the oldest. The answers had to come without hesitation. He who knew everything received two pennies in reward. With this money we bought nuts, and under the supervision of our parents we played the 'Goose' and 'Mill' games. He who did not pass the examination, instead of receiving the pennies, was not allowed to go out to play until he was able to recite his task without mistake.

"During Lent father would read the Epistle and Gospel of the day to us, every evening that it was possible for him to do so. Sometimes he paused a little to explain what he had read. And he often read to us in the same manner during winter, especially on Sunday evenings. He enjoyed particularly the Epistles of St. Paul. He was also fond of the 'Lives' of the saints, and often read from them. During such times mother would sit and spin and listen with us.

"But apart from these more strictly devotional selections, father's favorite reading was from the "Annals of the Propagation of the Faith." He would read the letters of the missionaries with such zeal and

warmth that I, as a child, could not understand why he found them so beautiful.

"Right after supper, from the feast of the Holy Rosary to the end of April, we daily recited the rosary. While we children were small, father himself would lead; later, *we* had to, each for a week. Then followed the Litany of the Blessed Virgin, the beginning of the Gospel of St. John, and finally night prayers with an examination of conscience. These prayers had been composed by brother Arnold when he was fourteen years old and studying at Gaesdonck.

"If somebody happened to visit us at that time of the day, father would say: 'Ah, you're here just in time. We are going to say the rosary, and you can pray with us; 'twill do you good.' Willy-nilly, the visitors had to join. When it was over, they sometimes said that there was no end to our prayers, but they admitted that our night prayer was beautiful and should be printed.

"Father thought a great deal of the Gospel spoken of above,—'In the beginning was the Word,' etc.,— and frequently referred to it with great satisfaction. He said that it was a strong prayer and had great power with God. In severe storms a blessed candle was lighted, and father would then fall on his knees and pray aloud, 'In the beginning was the Word,' and the rest. He would proceed in the same manner also in cases of affliction — for instance, when one of the farm animals fell sick: sometimes both father and mother would pray. Father cherished a great reverence for the priesthood and also admonished us to cultivate a like spirit. 'The greatest blessings of a

parish,' he used to say, 'are good priests. Parishes which possess them are inestimably rich. This is the reason that the Ember Days are so important, because they furnish an opportunity whereby, through fasting and prayer, we may hope to obtain good priests from God.' Of the missionaries he spoke very enthusiastically. 'Children, these are heroes of the Faith who give up everything for the good God.' In a similar manner he spoke of the religious and their three vows, especially of the vow of obedience, which upon a word of their superiors would make them go to the most distant countries.

"When father went to the fields alone, he was wont to pray quietly. I remember two incidents that revealed his spirit of prayer. At one time when I was eighteen years old, I drove with him from Goch to Nymwegen, starting at five o'clock in the morning. Father was on the first, and I on the second, wagon. It was winter and dark. When we were outside of the town, he said to me: 'William, it is still dark and no one can see us. Take out your beads and keep to your horse; I will do the same. We shall pray until it gets light, in order that the Lord may protect us today against sin and misfortune.'

"Upon another occasion I came home in the evening with father from the fields. I pulled out my pipe, to light it; but he said: 'Let that go now; we'll enjoy that smoke when we get home. Let us now walk in silence, to thank God for the blessings of the day, to think of the sins we may have committed, and to make a sincere act of contrition:

"Father's discipline was serious and severe. Above all, he demanded punctual obedience. Whoever failed in that was sure of punishment, and he punished thoroughly. He paid special attention to our conduct in church. 'For', he often said, 'in the church the Lord is present. If I hear or see that you do not behave well in church you will be punished.'

"We had to obey the rules of the house very promptly. He who came late for dinner had to kneel in the middle of the room and with outstretched arms say five *Our Fathers*. That would greatly shame the little sinner before the hired man, the girl, and the day laborers. Whoever was late in the evening and not present for the *Angelus* often had to go to bed without supper. Also his grown-up sons on Sundays and holydays had to be in the house by eight o'clock. Only on special occasions such as kirmess were they allowed to stay out until nine. He kept this rule himself and demanded its observance of us. We were not allowed to smoke until we were sixteen years old, or, according to the old farmer rule, 'when we could sow.' Not until we were nineteen years old, did we receive any pocket money, — every Sunday, five silver groschen, equivalent to sixty pennies. On feast days there was a little more. 'If you drink two glasses of beer on Sundays,' father said, 'it is enough. Parents that give their children too much money, to take part in everything and to show off, only make them unhappy.'

"Father watched our company closely, to see whether we were associating with the right kind of boys. When as children we were tending the cattle,

he sometimes surprised us, to see whether we had our catechism with us, which we were to study for the following Sunday. How many thanks do we owe our dear parents for their watchfulness, their teachings, and their good example.

"However, despite his seriousness, father was by no means morose, but was sociable and highly esteemed by everybody. On Sunday afternoons he went quite regularly to a neighboring inn and played cards with a couple of men. He drank two glasses of beer, — never more. At eight o'clock he was back at home. On his trips he stopped at the inns where the horses were fed. To give the innkeeper a chance to earn a little money, he would order a little glass of brandy, but he seldom emptied it, sipping only a little of it and leaving the rest. He exhorted his sons to do the same. 'Order a little something, and pay for it; but as a rule do not drink it. Otherwise, the mind does not remain clear, and one forgets much.' "

The elder Janssen died on May 21, 1870, the day before the feast of the Ascension, at the age of sixty-nine. On his deathbed he asked each of his children to promise him: first, to attend high mass every Sunday and offer it up in honor of the Blessed Trinity and in thanksgiving for the graces received during the past week; secondly, to hear mass in honor of the Holy Ghost, on Monday or, in case they were prevented, on Tuesday, in order to implore His blessing for the new week.

His priestly son Arnold assisted the dying father in his last hour. When he asked him: "Father, are

you afraid of death?" he received the answer: 'No, for Jesus is with me (he had received Holy Communion early in the morning), and of what should I be afraid?' A little later he slipped away quietly, without any struggle, amid the prayers of his pious wife and children and the priestly blessing of his son.

It was hardly dawn when Arnold with his brothers and sisters went to church to say the stations of the cross. Then Arnold said mass for the repose of the soul of his father. On the day of the funeral, after mass, and accompanied by all the relations, he again said the stations, which greatly edified the congregation.

On the father's tombstone are the words: "Blessed is he who dies in Christ. Remember the superiors that have gone before you; behold the end of their walk. Follow their faith."

All the children have faithfully followed the example of their good father and, most perfectly of all, Arnold, founder of the Steyl mission work. The father's character has been transmitted with astonishing fidelity to this son. His serious conception of life, his severe discipline, his inflexibility of principle, his untiring energy, his deep religiousness, and especially his predilection for the veneration of the Holy Ghost, — all we shall find in Arnold. In the description of the father we have seen already an important part of the character of his son.

We can understand why Arnold cherished such great reverence for his pious father. His love and gratitude, even during his later years, often found

renewed expression in his letters. We quote only a few samples equally honorable for both. The following letter was written when Arnold was sixteen years old, in the name of all his brothers and sisters, during the Christmas Holidays, 1854, on the occasion of the father's birthday. On the 27 of December the father celebrated together with his birthday the feast of his second patron saint.

Beloved Father:— If we, today on your birthday, solemnly manifest our devotion to you, we are only doing what our filial sentiments demand of us and what our loving hearts force us to do. Today, dear father, you celebrate your birthday; fifty-three years ago today you saw the light of day, and therefore it is for you a joyous and festive occasion. But it is so no less for us, for it gave us him to whom we owe life and existence; it gave us in you, beloved father, the greatest benefactor we have on earth. Infinitely great and manifold are the benefits that you have bestowed on us; we cannot enumerate all the proofs of your kindness and love for us. Much less can we recompense you; that can only be done by Him who dwells above in heaven, — by almighty God; and He, the just God, who does not leave a drink of water unrewarded, will reward you a thousandfold for what you have done for us. That shall be the object of our daily prayers. We will do what we can. We shall return your love with true affection, and if perhaps in the past we have at times failed in punctual obedience, for which we now must beg your pardon, we shall in the future strive to give you joy by enduring diligence and most punctual obedience. These are the promises which we offer you on this feast.

And now, dearest father, accept our congratulations. We wish you a long and joyful life. May God

prolong the number of your days so that for many years you may celebrate this beautiful day in the happy circle of children and grandchildren. We wish you happiness and well-being; we wish you the quiet joy of the heart, and that gentle peace of soul which surpasses all goods of this world. We wish you all that is good and desirable and all that you could only wish for yourself. May God heed this our wish; may He accompany you with His grace and blessing on all the paths of your life and some day lead you to that blessed land where unmixed joy and infinite happiness, in the choirs of the angels, may unite us. This we wish you from our hearts.

Your loving CHILDREN.

Goch, on the feast of St. John, Dec. 27, 1854.

As a young priest he wrote from Bocholt on the same occasion, in the year 1863:

Dearest Father:— For your birthday I wish you the good God's grace and blessing. May He repay you what we children owe you. May He give you in this life fulfilment of every good and wholesome wish, and in the next His own possession. May the glorious queen of heaven and the blessed Apostle and Evangelist, Saint John, help you. I have a special veneration for this saint, because his soul was inclined towards truth and virtue, like that of a child. He hated deceit and self-deception, by which so many people perish, because they finally even begin to consider themselves righteous. But St. John loved the truth and beauty that revealed themselves in Jesus Christ. No soul, with the exception of Mary, so resembled the soul of the Savior, in simplicity and self-forgetfulness, and therefore it leaned lovingly on the Savior, and his love was returned by Him and he was distinguished by graces and virtues, among which his great love for all men deserves special mention.

Once more, my best wishes and thanks for all . . . Since I have to preach on New-year's Day, I ask your prayers for me and my hearers, that the Lord may grant my words grace and power.

Your grateful son ARNOLD,
Vice Rector and Vicar.

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4. A Praying Mother

To speak of a "praying mother" is to confer a title of honor; and with Mother Janssen this fact is accentuated, for her own children gave the title to her, and she truly deserved it.

Born on September 27, 1809, at Heust, in the parish of Weeze (an hour's walk from Goch), she belonged to a well-esteemed peasant family. Her maiden name was Anna Catherine Wellesen. (Her father's brother was pastor in Eyll, county Geldern, and in Kaldenkirchen. † 1876). On October 22, 1834, she married Gerard Janssen of Goch, who was nine years her senior; and for thirty-six years she lived with him in happy marriage, and was during that time blessed by God with eleven children. All her qualities of mind and heart made her a most fitting companion to the splendid man with whom we have become acquainted in the preceding chapter. Father Arnold Janssen, after he had himself passed the sixtieth year of his life, drew the following beautiful picture of his mother:

"My mother, a good woman, suffered greatly from stomach trouble, before her marriage. After her

marriage she was obliged to endure many labors and cares, since God sent her many children, and since she was called upon to manage, with the aid of one hired girl, the house and to care for four cows and several hogs as well.

"She was a great lover of prayer. She showed this particularly during her widowhood, when, through the marriage of one of my brothers, a young woman had come into the house. Then it was possible for her to devote still more time to prayer. Although old, she went to church very early, to hear as many masses as possible; and as a rule she remained in church long after the last mass (at nine o'clock) was over. Sometimes she went home between masses; but in this case she stayed so much the longer afterward. If there was any other service or devotion, she was sure to be one of the first in church and one of the last to go home.

"On Sundays mother spent nearly the whole day in church. She went there in the early morning, and remained there until half-past eleven, with only one interruption for breakfast. Also, in the afternoon, she spent two or three hours in church.

"On week-day afternoons she usually went to the cemetery, where many a prayer was said at father's grave. Then she went to the garden, which was near the cemetery; here she did a little work, and when she paused for rest, she would sit in the arbor and say the rosary.

"Mother remained faithful to the style of clothes she wore in her youth, without ever making the slightest change."

Anna Catherine Janssen, Mother of Arnold Janssen
(p. 23)

Let us supplement this picture from writings of Brother Juniper also.

"I can sum up the work of mother in one sentence: She was in the truest sense of the word a praying mother, and rightly do we read on her mourning card the words: 'She hath looked well to the paths of her house, and hath not eaten her bread idly.'

"With great zeal mother watched over the recitation of our daily prayers at home. If, in the evening during the rosary, one of the children fell asleep, mother's voice woke him at once. And if that did not help, the little sleepyhead had to kneel next to father or mother; then, indeed, all sleep was driven away. Sometimes mother would say: 'Sleep during prayer comes from the devil; he does not like prayer, therefore he tries his best to make us fall asleep.' Mother knew a great many fine old sayings by which she tried to encourage and exhort us. I remember some of them very well. She often said: 'Clean of lips and true of hand, one can wander through all the land.' She warned us against idleness: she said, 'A lazy man is a pillow on which the devil loves to rest.' Against calumnious talking she said, 'He who wants to guard his tongue will not keep rotten eggs and apples.' She encouraged us to save by saying, 'He who does not heed small things will never enjoy great ones.' To warn us against sin, she said, 'It is better to abstain from sin than from bread.' Against dangerous companions she warned us by saying, 'Friendship makes and unmakes you.'

"Mother took special delight in our May devotions at home, for in those days they were not held

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in church. In our best room a beautiful picture of Mary was set up on an altar which we decorated. Brother Gerard had to read the May meditations, composed by Father Cramer who later became auxiliary to the Bishop; then we recited brother Arnold's evening prayer.

"Mother took great care to place us under the powerful protection of the Mother of God and the blessings of Holy Church. At ten years of age we were received into the Scapular Confraternity, and mother often inquired if we wore our scapulars constantly.

"When mother thought herself alone she often talked to herself in tones half aloud. We children, and also the hired women who happened to hear her, would look up, thinking she wanted to speak to us; and thus we would come to find out that she was uttering pious ejaculations. So it often happened on winter evenings after night prayers, when mother spun and we talked. She used to pray at her spinning-wheel, and was so recollected that she forgot all around her. When we went to bed, mother usually stayed up alone until ten o'clock, spinning. She was often seen to rise from her spinning-wheel, kneel down and pray with great edvotion. Innumerable times she said the little prayers, 'My Jesus, mercy,' and, 'Sweet heart of Mary, be my salvation.' She also recited, again and again, the acts of Faith, Hope, and Charity, as Arnold had taught them to her; in these she took particular delight.

"Mother cherished a great veneration for the Blessed Sacrament. She would never miss mass when

there was exposition and benediction. She often said, 'It is surely not too much to walk for an hour to the church, in order to receive the benediction of the Blessed Sacrament.' During the Forty Hours' Devotion she would spend nearly the whole day in church. On Sundays she would go to the so-called 'Railroaders' Mass,' at half-past four or five, and spend the greater part of the day in the house of God.

"On week-days mother would never miss mass, except when she was sick. Despite her manifold duties and tasks, she always knew how to arrange her work so that she found time to hear mass. I remember one instance when we all had to go out to the fields early in the morning, and mother was left all alone to do the housework. At dinner, father said,

" 'Well, mother, I'm sure you couldn't go to church today, on account of so much work.'

" 'How can you talk like that, father,' she replied; 'do you think I could have done all this work *without* going to mass?'

" 'So you went, anyway?'

" 'Yes, after I had taken care of the cattle, I locked the door and went to mass.'

"Every Sunday mother went to confession and communion, and she did this at a period when only a very few people were so accustomed. At the age of seventy-two she joined the Third Order of Saint Francis, and the older she grew, the more her zeal for prayer increased.

"How her mother-heart prayed when Arnold decided to study at Muenster and Bonn to become a priest. At one time she would keep the nine Tues-

days in honor of St. Ann, and again she would keep them in honor of St. Anthony; and secretly she performed many more works of charity and mercy, to implore God's blessing. No one ever heard her boast that she had a son who was to be a priest. If any one congratulated her on that account, she would say, simply: 'Let us thank God that he is doing well in his studies and that he remains good; everything else we will leave to God.' Half a year before his ordination, when a lady offered to sell to her a surplice for Arnold, she said,

" 'No! First, God must see to it that Arnold becomes a priest; then I, his mother, will provide those things.'

"When mother prayed so much and so long, we grown boys would sometimes tease her by saying,

" 'Mother, you will pray yourself clean through heaven.'

" 'Children'; she would answer, with an expression of great devotion, 'what is to shine forever must be made very bright; and at any rate, how can anyone tire of talking to the good God? If one has eight children to take care of, one has to pray. How could we succeed without prayer! I must beg God and Mary most instantly to guard you against sin: I cannot guard my children alone.'

"This example of a praying mother made a deep impression upon us. I remember most vividly when I said the stations with mother for the first time. Mother had taken me along, to visit some relatives. On the way we passed the parish church of Hueln.

" 'In this church are stations,' mother said (we did not have any at Goch); 'let us go in and say them devoutly, and we shall gain many indulgences for the poor souls who must suffer much.'

"Mother went from station to station and prayed from her prayer-book, which she had purposely taken along, while I knelt at her side on the stone floor of the church, now admiring the pictures, and then the great devotion of my mother. That was my first Way of the Cross. On that occasion mother implanted in my heart a love for this devotion which has never left me. Later on, when in the monastery I was very tired and felt inclined to hesitate whether I should say the stations or not, I thought of mother's example, and I chided myself: 'You want to be lazy, when your mother walked half an hour to get an opportunity to say the stations.' When later, in the parish church of Goch, stations were erected, mother used to say them, every day, after mass."

These are the reports of the two sons. They constitute the most beautiful memorial that children could set up for their mother.

Mother Janssen was privileged to witness a good part of the work done by her son at Steyl. For sixteen years she saw him work there, accompanied by the richest blessings of God. No doubt the prayer of this pious mother had a large share in bringing these blessings. From time to time she went to the mission house, to see her Arnold and rejoice in his success. Only two weeks before her

death, she was there and attended the beautiful ceremonies of ordination.

She always remained the same unpretentious and simply dressed woman, quiet, and heavenly-minded. She always rejoiced in the good fortune of her children, all of whom, because of their honesty and uprightness, were a credit to their mother; but she never spoke a boasting word about them. She was indeed blessed in her children; and in the evening of her life enjoyed the full reward of duty faithfully done.

"The praying mother" died on May 10, 1891, at the high old age of 82. Arnold assisted her on her death-bed, closed her eyes, and held the solemn funeral.

How much Father Arnold Janssen owed to this pious mother! She exercised the deepest influence upon the formation of his character and the whole course of his life. He was the image of his mother in his unassuming and quiet manner.

It is a matter of course that this good son should hold his mother in strongest affection. All through the years he treated her with filial reverence and love. When, later on, as superior general, he was overcrowded with work, his mother still regularly received her little letter, and to her he also told of plans and undertakings which he would not confide to others. In these letters to his mother he opened his heart and revealed moods and sentiments which he concealed so carefully from others that they never suspected him of being capable of them. A letter to his mother when he was nineteen years old may give an idea of what we have said.

Dearest Mother:

Today, on your saint's day, beloved mother, I feel compelled to send you a few lines, in order to confide to you the ardent wishes my heart cherishes for you, — wishes which, on a day like this, seek for an expression. First then, dear mother, I offer my heartiest good wishes for the feast that you celebrate today. If this feast — the memorial day of your patroness, the God-fearing and learned St. Catherine — takes your mind back to the holy day of your baptism and the beautiful years of innocent childhood, it also takes me back to my childhood, and to her who at that time sat at my cradle and with loving mother-eyes looked down upon her little charge, who watched and cared and prayed for him, who nursed his body with her milk and his soul with a still better milk of good aspirations and prayers to the end, that he might grow into the love of God and his fellow men. In dwelling on this beautiful picture, my soul grows warmer, my wishes for you more fervent, and my desire more fiery to recommend you, my dearest mother, to God, the Lord of all things, and to implore for you His grace and blessing. And that my wish may become the more effective, I would like all of my brothers and sisters, as they come with me to gather about you, to cherish the same wish, to unite your prayers with ours so that they will grow into a loud plea that will by force draw fulfilment from God. Let us pray, then, that He may keep for us for many years the good mother that He has given us, that we may further enjoy her motherly kindness. And to prayer for your well-being, dearest mother, should be joined the petition that God may give us the grace that we may all some day be gathered in a still more beautiful circle in heaven, where, in blissful embrace, we may sing to the Triune God and Father, throughout all eternity, songs of gratitude and jubilation.

In the name of and in union with all my brothers and sisters, I am,

Your ever loving son,

ARNOLD.

5. Childhood Days

Of the eleven children with which these pious parents were blessed, three died soon after birth. The other eight, with the exception of the youngest, John, all reached a goodly age.

The first child was a girl. On November 5, 1837, a second child, a boy was born. The Christian parents had him taken to church on the same day, that the little child of man might quickly become a child of God. He received the name Arnold. When the mother once more pressed the baby to her heart, it had become a dwelling-place of the Holy Ghost who had chosen it as a special instrument of His saving love.

We stand here at the beginning of a rich human life. Arnold was a child of predilection — one who most faithfully cooperated with the graces given to him. Thus he became the founder of the great mission work at Steyl and accomplished great things for the honor of God and the salvation of souls, especially of the souls of many thousands among the unfortunate pagan races.

Of his earliest childhood only very few details are available, and these were obtained from the ser-

vants of the family, — Stina Heiler, a niece of the mother, and from Peter Kronen.

Arnold was a good-hearted child and easily satisfied. Regularly when his mother had nursed him, she would give him to the girl, saying, "Now see to it that he lies still: I must work." The girl would put him in the cradle and croon, "Now Stina can't rock you: baby must be quiet, so that mother and I can toil." And baby would look up at her with his big eyes, and then quietly go to sleep without any further ado. The hired man in his old age often related how Arnold, when he was little, "loved to draw churches on the ground, each with a cemetery and with many crosses in it." When, in talking with the old man, the conversation turned to Arnold's work at Steyl and the beautiful churches he built, the good old man would smilingly remark, "I'm not surprised that he is so good at building churches; he could do that when he was a mere boy of three. And when we used to ask him: 'Well, Arnold, what are you going to be when you grow up?' his answer was always the same: 'A priest.' "

Arnold was slight and delicate as a child. Most boys of his age surpassed him in bodily development. He was the smallest in school, and he remained so for many years. But in the frail body was an active mind. In class, and especially during instruction in Christian doctrine in church, the little fellow was one of the foremost scholars. His bigger schoolmates, who stood head and shoulder above him, were not pleasantly impressed by the fact that little Arnold

always knew his catechism better than they. Later, they admitted that they had given him many a secret poke in the ribs, to bring him down to their own level.

Arnold bore all patiently. He was too small to defend himself, and his quiet nature did not permit him to become a "regular" among the boys. But aside from this, his schoolmates liked him and esteemed him for his earnestness. One former schoolmate later said to a brother of Arnold: "It seems miraculous to all of us that your brother at Steyl has such extraordinary success; yet if one recalls how good and innocent he was in his youth, and that nothing sinful was ever found in him, then one can understand why God is so evidently with him."

The modest and diligent boy of good family soon drew the attention of the clergy upon himself. Already, in his first school years, Arnold was admitted as an altar-boy.

He first served an old vicar, named Father Lax. The little fellow had to go to meet the aged priest at his house, carry the chalice, and accompany him home after mass. The priest's housekeeper would often fill the boy's pockets with fruit, to reward him "for serving mass so piously."

At home Arnold was expected to help his parents at work, according to his strength. When he was seven or eight years old, it was his task to take the cows to the pasture at morning and noon. To get up at five o'clock meant no small sacrifice for the small lad; but mother appeared very promptly, woke him, helped him to dress and to say his morning

prayer. After this, he received a large glass of milk, with bread and butter. The cows were all tied together, and the little cowherd trotted along behind.

When the old priest died, Arnold became server to one of the assistant priests, named Ruiter, at the parish church. This priest grew very fond of the good boy and had a decisive influence on his future.

Father Ruiter was a man of God, and was looked upon by the people as a saint. His liberality was boundless; at one time he gave away his own bed and his clothes. During one cold winter he went about without an overcoat, because he had given his away. His pastor, Father Nabben, of Goch, gave him cloth for a new one; but the new overcoat never made its appearance. When all excuses on the part of the assistant priest had failed, and the pastor energetically demanded that he be shown the overcoat, the holy man presented to him a number of poor boys in new suits, saying, "*They* are wearing my overcoat." Wherever possible, he furthered all good works, and his God-inspired word won every heart. The parish of Goch owes much to his zeal.

Arnold Janssen, in his writings, somewhere expresses his opinion about him and the religious condition of the congregation at the time of his childhood in the following words:

"Religious life in Goch was generally satisfactory. The family of the sacristan was especially pious, and four members from out of it became priests or religious. The household set a very good example, and they were all very highly esteemed. The pious life of the zealous and rigorous assistant priest, Father

Ruiter, did much good. He used to loan pious books, and gave me some to read. Especially do I remember, among the *Lives of the Saints*, that of Joseph of Cupertino."

"When I was ten years old, a preparatory college conducted by a certain Father Gemes was opened at Goch. Father Ruiter persuaded my parents to send me to that school. Without his influence I would not have been permitted to attend, because my parents did not consider themselves rich enough to allow me to study; but when they emphasized this point to Father Ruiter, he referred them to Divine Providence."

So the father consented to his going, and little Arnold began to study Latin and thus to enter the path pointing priest-ward. One of his brothers declared, later on, that, "if it had not been for Father Ruiter, Arnold would have had to follow the plough, the same as we; he would never have become a priest." Thus the members and friends of the Steyl mission work, and all who share in its blessings, owe a debt of gratitude to that pious priest for urging Arnold to study. Here we have evidence of the blessing of a good deed! Unfortunately, that splendid priest died less than two years later. We may presume that he continued to watch over his charge and to rejoice in his progress, and at last in his great achievements.

"I remember quite vividly that momentous second day of January when instructions began, in a private house," declared Arnold Janssen. "It was a great joy to me to study, yet my studies cost me much

honest effort, and although I received good reports, my attainments were meager enough."

Arnold frequented this school for a year and a half. Then, on a Sunday during mass, announcement was made of the opening of a diocesan college in the old Augustinian monastery of Gaesdonck, which is about two miles distant from Goch, on the Dutch border. It was there that Arnold Janssen continued and finished his college studies.

Three weeks before he took up his residence in Gaesdonck, he received in his home church his first Holy Communion, this act serving most beautifully to mark the close of an innocent childhood. He himself briefly refers to these events by stating that, "September brought me a second great grace, in addition to my admission to Gaesdonck. On the last Sunday of the month the children of the parish were to make their first Holy Communion, and as I had taken great pains to learn the whole Oberberg catechism, I was admitted as one of them." Arnold at that time was eleven years old.

His remark about the catechism is explained by a certain practice of the parish priest regarding first communicants. To urge upon the children diligent study, their place in the procession to church on that solemn day was determined by their accomplishments. First came those who knew the whole catechism by heart. They were examined and cross-examined about all questions in the catechism, and whoever was quickest in his answers was allowed to lead the procession. The children of the Janssen family were always among the best students of the

catechism, because they were admonished and helped by their parents in the study of religious truths. Up to their high old age, they told with shining eyes that they had been among those children who passed the examination in the whole catechism. Our Arnold was one of them.

With this preparation of the mind, the preparation of the heart made equal progress, as might be expected in so good and talented a boy under the faithful care of his pious parents.

Before we leave the parental home with our little student and accompany him through his college years, we wish to complete briefly the picture of his family. A few words remain to be said about his brothers and sisters and his relations to them.

6. His Brothers and Sisters

The eight children of the family who attained to maturity were Margaret, Arnold, Gerard, William, Peter, Gertrude, Theodore, and John. All had inherited the religious spirit of their parents; and Arnold at the age of sixty-two confessed: "I must thank the good God that none of my brothers or sisters has caused me grief. All became very religious and all proceeded to take a friendly attitude towards the Society."

From his early days, Arnold exercised great influence over his brothers and sisters. As the eldest of the boys, and on account of his stable character, he

enjoyed a certain authority which all willingly recognized. They became accustomed to look up to their brother with reverence, and he influenced them most beneficially by his good example and his instructions and admonitions. This was not only the case in maturer years, but even in childhood. As a proof, we quote a New-year's letter which he wrote to them when just fourteen years old.

Gaesdonck, January 1, 1852.

My dear Brothers and Sisters:

Of you too, all of you, I think at the beginning of this New Year, and wish you everything good. May you ever strive, just as I shall, to give our dear parents much joy. You can do that better than I, for you are always with them, and you can please them by ready obedience, diligence, and good conduct. And then, love one another and do not quarrel; by that people will know that you are brothers. If you do these two things always, you will annually give our dear parents the best New-year's present that you can offer them, and will contribute your share to the realization of the wishes that you present to them today.

But why all this seeming exhortation on such a happy day? I know quite well that you are resolved and have always striven to do all this; so pardon me if my words appear inappropriate; they come from a well-meaning, brotherly heart: but now enough of this.

I wish you all a blessed New Year, good health, joy, cheerfulness, and everything else that you may wish and that is truly good for you. I may now wish you what a few years ago Father Rector wished us on my saint's day: 'See to it that during this year you grow by two measures in virtue and piety: one,

in skill and knowledge, and half a measure in bodily size.' May God give you many more years, so that we may spend many a happy hour together; and may His grace unite us all where eternal joy and bliss reign. Your loving brother,

ARNOLD JANSSEN.

The care with which this and many another very old letter from Arnold was preserved in the family reveals to us how reverentially they were received and how highly they were esteemed. His brother William reports that, "Brother Arnold's letters often moved us to tears. I wanted to be strong and hard, and was ashamed to cry, but I could not resist. Our relatives sometimes made a special trip to Goch, to have the latest letters of our dear Arnold read to them."

With what insistence on special occasions Arnold tried to exhort his brothers and sisters, we see from the two following letters which he wrote from Muenster to his little brother Peter when (in 1856) he was about to receive his first Holy Communion. The first letter is intended as a help in the immediate preparation for the happy communicant; the second, as a congratulation and exhortation to faithfulness.

Praised be Jesus Christ in the Most Holy Sacrament of the Altar!

Muenster, May 14, 1856.

Beloved Brother:

It has filled me with great joy to know that this year you will have the inexpressible happiness to approach for the first time the table of the Lord and partake of a banquet for which the angels long. Oh,

if you knew what it means to receive the Body of the Lord! Do you really know Who it is whom you will receive? He is the King of Heaven and Earth, the Lord of eternity who ever was and ever will be the mighty One before whom even the angels tremble; He is the One who rules the earth and all the universe according to His will, and it is He who, at any moment, by a wink of His eye, could destroy you. He is your Judge, who, on the Last Day, at the sound of the trumpets, will appear in the clouds with great power and majesty, surrounded by choirs of angels and with a shining cross in His hand. And this terrible God, who out of love descended upon this earth, has hidden Himself in this humble form of bread and wine, and will now come to you, not as the terrible Judge, but as the kind and loving Jesus who gladly gave the last drop of His blood for the salvation of your immortal soul. Oh, offer Him similar love in return. Offer Him a pure and innocent heart, so that at His arrival He may not find a stain in His dwelling. Even now prepare your heart for it; often in these days bring Him a little sacrifice, a little mortification in eating and drinking; do at least something that you find hard, every day, out of love for Him. He likes it best if you try to be very kind to your brothers and sisters, and often to do something for them even though it seems a little hard. Then again, try to visit Him often in church, and pray to Him that He may help you to prepare for His reception. The dear Savior is very fond of this, and will look down on you with all the greater favor, the more your heart longs for His coming. And then, dear brother, when the blissful moment arrives, when the good Savior is enthroned in your heart and asks you, "My child, what wilt thou have me do for thee?" then pour out your whole heart before Him; recommend to Him all your joys and sufferings, your whole life and especially the end thereof. Pray for

anything you wish, and He will grant you all, in this holy moment. Do not forget to pray for your parents, your brothers, and sisters, who will also be praying for you. Think of me also in that sacred moment, just as I, early in the day, will offer up Holy Communion for you.

This, my dearest brother, I wish to lay before you in the days of preparation for your first Holy Communion. Act accordingly, and you will never regret it, as I now regret having done so little for preparation.

Your solicitous brother,

ARNOLD.

The second letter was dated four days later.

Muenster, Holy Trinity Sunday, May 18, 1856.

My dear, happy Brother:

The most beautiful and happy day of your life, — the day to which the heart of the priest with silvery hair turns back, and whose blissful memory again and again fills him with quiet joy, — has at last come for you. The morning led you to the temple of the Lord, amid the festive pealing of the bells. At the side of your companions you approached the table of the Lord and received Him, who is our life and all, into your heart trembling with joy. Oh, brother, let me call you a thousand times blessed! The Lord of Heaven and Earth is now enshrined in your heart. He, your Judge, has given Himself to you as food, has descended into your soul and brought with Him the sweetness of His love. Oh, brother, you are now the Lord's sanctuary, — His inheritance and His love. The Father in heaven looks down on you with loving eyes.

Now, my dear brother, do not become unfaithful to your dear Savior; do not throw away His love and grace. Believe me, there is no blessing in sin: the peace and happiness that you now enjoy is never

found in sin; it is the inheritance only of God-loving souls. But I know you are firmly resolved to live entirely for your God and to permit no earthly pleasure to wean you away from His holy love. However, good-will is not enough, and sin is powerful in man. There are times when your zeal may slacken and when the world will approach you from all sides. Then, especially, is the almighty grace of God necessary to strengthen the poor child of man in the battle with sin; and this grace you must implore today from the bottom of your heart, and in a deep humility which knows how little man can rely upon himself. And again you must implore Him, in the firm confidence that the Lord will not deny you anything today.

Keep this letter and the little souvenir that I have inclosed as a remembrance of the happiest day of your life.

Your loving brother,

ARNOLD.

Of Arnold's brothers and sisters, four chose matrimony as their state of life. These were Margaret, Gerard, Peter, and Theodore. All came into good circumstances and founded happy homes. Only Peter's marriage was blessed with children. It is interesting to note that he named his first three boys after the three archangels — Michael, Gabriel, and Raphael. This action was probably suggested by Arnold, who had a special veneration for the angels and dedicated to them the church of the mission house at Steyl, also naming the first three houses of the Society after the three archangels.

Arnold's third brother was William. To the good mother he appeared entirely too gay, and she

feared and worried that the lively and always jolly young man might turn out bad. We can imagine how surprised the parents were when the young man, at twenty-three years of age, declared that he would leave the world and become a Capuchin brother. Arnold's pious heart rejoiced, and he wrote to his father on that occasion as follows:

First, I send you my thanks for telling me so soon the news of William's decision, which interests all of us so greatly. I must say that nothing has given me so much joy in a long time. It is a very great grace, —this calling for the monastic life,—and the more I feel that I do not have it, the more I envy those who are called by God for His sole service in the quiet cell of a convent. It is true, as William says, that everything on earth is vanity except to love God and to serve Him alone. That will some day become terribly plain to us. It would be fearful obstinacy for anyone plainly to hear the voice calling him to the convent, and not to heed the loving summons of the Holy Spirit. It is a great grace for William and a proof of God's love for the whole family. If you have not yet thanked the good God for it, be sure to do it right soon; and this evening offer up the rosary for that.

My joy was much increased when, a few days later, I received William's letter. It really appears to me as a thought coming from the Divine Shepherd of souls; yet I have not written to him that I approve, but have invited him to come here Saturday evening. I shall probably send him directly to Muenster. Pray for him every evening that in the convent he may give himself entirely to God. For there, too, the enemy goes with one and strives even harder to lead men astray than he does with people living in the world. I made my retreat in Muenster

with the Capuchins. I liked it very much. I was alone, all day, with a few books; and I also took my meals alone, but I had a very cozy room. At eight o'clock in the evening I went to bed with the Capuchins, and also arose with them at midnight (letter of November 12, 1863).

Arnold secured for his brother William admission to this convent, and on October 4, 1864, on the feast of St. Francis, William received the habit and the name *Brother Juniper*.

William became a thoroughgoing and pious religious, with a child-like heart, whom all who became acquainted with him learned to love. He took a very active interest in the founding of Steyl, and rendered faithful services for two years to his brother and the young institution, in the difficult days of the beginning. To him we also owe most of the interesting communications about the family and early days of our founder, and about the humble beginnings of the Steyl undertaking.

Brother Juniper survived his brother Arnold by five years, and after a life truly dedicated to God and faithfully spent in the convent of Werne in Westphalia, died at the age of seventy-three, on March 7, 1914.

The younger sister, Gertrude, born in 1846, chose the state of virginity in the world, and served as housekeeper in several families. She died in 1900, after a truly Christian life. A telegram called Brother Juniper to her death-bed, at Kempen. His report to brother Arnold about the resolute manner in which he helped his dying sister to draw up her last

will and testament is too good not to be quoted in full!

"Nobody had told her that she would die. So, after I had been with her for ten minutes, I asked her: 'Sister, are you willing to die? You know that heaven is a much better place than here.'

" 'Must I die now?' she inquired.

" 'Yes, the doctor has said so.'

" 'Well, all right then; but still, I am a little bit afraid.'

"I consoled her and said that she should unite her will entirely with the will of God. Thereupon she became quite contented.

"Then I asked: 'Sister, have you arranged all your affairs?'

" 'No, I haven't done anything,' she replied.

"At this I asked the Sister to bring paper and ink at once.

" 'Well now, sister, what do you direct? Listen! You're a virgin; but if you buy a dozen children, you will be a mother just the same. And since we have received so many benefits from our parents, and since sister Margaret (d. 1893) was so good to you, will you not give her, out of gratitude, ten pagan children? That will make, in all, twenty-two.'

"She consented.

" 'And don't you want to give some bread to the poor? How would it be if you gave two bushels of rye at Goch and one here at Kempen?' "

"She was satisfied.

"The sisters in the hospital received one hundred marks. Her jewelry she bequeathed to her niece Anna. The rest of the relations who were present renounced all claims, and said that she should use everything for the benefit of her own soul.

" 'Now then, Sister,' asked Brother Juniper, 'what shall be done with the rest? Will you leave it to the mission house?'

" 'But that is rich already!'

" 'Sister, only such people as know nothing about the missions can say that. A mission house needs everything for the missions; the more it has, the more souls can be saved; and this is the best alms in the eyes of God, for through this the precious blood of Christ is applied to souls: and for that purpose He became man.'

" 'Well, it's all right, then. Let brother Gerard take care of it.'

"Then she signed, and I said to her: 'Now you are quite poor, — a poor child of the Heavenly Father, whom He is ready to take into His father-arms.' Gertrude smiled.

" 'Have you anything else to settle and arrange?'

" 'No, nothing else.'

" 'Are you now entirely satisfied?'

" 'Yes.'

"At last we all knelt down and said five Our Fathers and five Hail Marys, in honor of the Five Wounds; next, the Litany of the Blessed Virgin; and finally, 'In the beginning was the Word.'

" 'Now,' said I, 'let us thank the dear God for all the graces he has given to our sister Gertrude.' I said the *Te Deum* and *Magnificat*.

"I had to be back at the convent that night, and so hastened to say farewell: 'We shall not see each other again, sister, until we meet in heaven, — in eternity.'

" 'I am satisfied, brother: you may go now,' answered the good soul who, during that same night, winged her way to heaven."

The youngest of the family was John, who was born on October 15, 1853. He became a priest and brother Arnold's most faithful helper in the founding of the Steyl mission work. Arnold expresses himself about him in the following manner:

"The good God seems to have sent John to my aid. I was his godfather, and as such I paid for his education. He entered the Society soon after its foundation, as a deacon, and was also instrumental in bringing in good Father Wegener. He rendered valuable services to our Society, — during the first years as teacher, then as prefect of the brothers, and furthermore, as rector of St. Gabriel's, and especially as an ascetical writer."

John Janssen was a saintly priest. Only too soon, at the age of 43, death called him away from his fruitful labors. We shall meet him again in the course of our narrative.

Let us now return directly to our little student, and accompany him to Gaesdonck.

Raimondi of Hom
Rector Waldau

7. At College

The founding of the diocesan college and boarding school at Gaesdonck, to train candidates for the priesthood and other learned professions, was an energetic act of Bishop John George Mueller of Muenster (1847 — 1870). The old Augustinian Canonry at Gaesdonck, which had the right to furnish also the pastor of Goch, on June 9, 1802, had been secularized by the French Consul, Bonaparte. The last religious — eleven canons and two lay brothers — received a pension of 500 fr. each. They had to look for shelter elsewhere, although some of them were far advanced in years. However, when, three and a half years later, their monastery was offered for sale, they bought it back, for 8,353.18 fr. The last Canon, John Geurts, died at Gaesdonck on October 8, 1853, at the age of ninety-two. By inheritance, in 1823, it passed into the possession of the episcopal see of Muenster, under the condition that at this place a clerical seminary for candidates from that portion of the diocese (situated on the left bank of the Rhine) should be opened. In later years, the newly ordained priests passed their second seminary year here; and from here they rendered assistance in the neighboring parishes.

In 1849, Bishop J. G. Mueller opened the school, with the regular college courses. In honor of the patron of the builders of the monastery, he named the institution *Collegium Augustinianum.*

The institution progressed very favorably and exerted a beneficial influence. This was due in no small measure to the Rector, Father Clement Perger.

Father Perger had received his doctor's degree at the University of Berlin, at the youthful age of twenty-two. He embraced the teaching profession and was not ordained until he was thirty-one. Education was his special field. He combined thorough knowledge with excellent practical talents, keen observation, solid piety and kindliness of heart. For twenty-five years, until its closing in the Kulturkampf, he directed the institution at Gaesdonck. Up to that time, 771 students had received the blessing of his training, and many occupied high offices — for instance, Bishop Herman Dingelstad of Muenster, Bishop John Janssen of Belleville, Illinois, Bishop Adolph Fritzen of Strassburg, and Superior General Arnold Janssen, the founder of the Steyl mission work.

When, in 1899, the college celebrated the fiftieth anniversary of its foundation, the esteem in which the former students of Gaesdonck held their fatherly friend and educator, who at that time was 83 years old, manifested itself in a most touching manner. Superior General Arnold Janssen presented his congratulations to him and to the college in a beautiful testimonial artistically executed by the mission press of Steyl. Father Janssen had remained in friendly relations with Doctor Perger all these years, and many letters prove that the old teacher cherished a heartfelt interest in the success of his former pupil. Doctor Perger died on June 11, 1910, at the extra-

ordinary age of 94, after having celebrated in 1907 the diamond jubilee of his ordination to the priesthood.

It was to this new home and its paternal director that little eleven-year-old Arnold was entrusted for the next six years. Let us allow him to describe his entrance examination and his first impressions, in his own language.

"The examination took place on the Monday after the second Sunday in September. There were fifty-four candidates, among them three from Goch: a neighbor of ours, William Van Guelk; my cousin, John Janssen; and I. We had to write a composition in German, and one in Latin; besides, we were examined orally in translating from Latin into German, in mathematics, religion, and Bible history. In the last two branches the Reverend Doctor Krabba, an unassuming man who had done much to promote the opening of the institution, examined us. Later, he came every year, in August, as episcopal commissary, to the final examinations.

"The following day we came back to hear the result of the examination. How my heart did beat when the list of twenty-four students who passed was read! My name and that of my cousin were among them. Full of joy, I hurried to Gocherheide, where my parents were visiting an uncle and attending the kirmess.

"Since then, I have often wondered how I ever passed; for my neighbor, Van Guelk, certainly knew more than I. I was much behind in Latin, and both my cousin and I were enjoined to take private les-

sons with Father Schoofs, the second teacher of the institution.

"We entered at Gaesdonck in the middle of October. The following morning the first term of the institution was opened with Solemn High Mass. The Rector, Dr. Perger, preached. I was deeply impressed. Later I realized what a debt of gratitude I owed to God who had led me so early under the care and protection of His Church.

"Dr. Perger took great pains to give us a thorough education. He was a man of great parts and an excellent teacher, especially in mathematics. Every evening, after night prayers, he gave us a spiritual conference. Every year, the six Sundays in honor of St. Aloysius were held, and the May devotions were conducted with more than ordinary solemnity.

"I owe many thanks to the *Collegium Augustinianum* for the numerous incentives towards good it brought to me. The full tuition at Gaesdonck was one hundred thalers, but I had a scholarship. Otherwise, it would have been impossible for my parents to pay for my education.

"In Gaesdonck I also received the holy sacrament of Confirmation. It was on the occasion of a visit of the bishop to the institution. Two students were not yet confirmed, — a boy, Berchen by name, and I. The Reverend Rector, one evening after night prayers, called us to his room and admonished us most urgently to prepare ourselves well for the reception of Confirmation. I think he also requested us to make a daily visit to the church. I made one or two visits every day and tried my best to prepare well. In

later days I have been constantly filled with the conviction that I would never have subsequently received from God all that He has granted me if I had not prepared myself so well as I did for this sacrament.

"In the fall of 1850, Herman Dingelstad, who later became Bishop of Muenster, entered Gaesdonck. From that time on it generally happened that a boy named Dueffels, who later became a doctor, received the first prize for scholarship, and Dingelstad the second. Both were highly gifted, especially in languages. With Dingelstad and another boy named Van Bebber (who later became teacher at a school at Linz, I believe) I took many walks."

The friendship between Arnold Janssen and the later Bishop Dingelstad lasted through life, and the founder held all his esteemed teachers and fellow students in faithful remembrance.

On account of his insufficient knowledge of Latin, Arnold had to repeat one class; but after that he regularly made his grade. His talents were good, but in no sense conspicuous. However, he had two qualities that are more valuable in life than the highest mental gifts, — qualities which later greatly aided him in overcoming difficulties: remarkable diligence and thoroughness. Nobody could outdo him in these.

Among the various branches of study, mathematics was his favorite. He had a pronounced talent for this science and was the best mathematician of his class. When all the rest despaired of the solution of a problem, he succeeded and often had to render silent aid to others.

With unshakable perseverance the little student would pore over his problem, oblivious of all his surroundings, while thumb and index finger of the left hand were constantly twisting a little ringlet on his left temple. "Just wait," his fellow students would say, "Arnold is going to twist the solution out of that ringlet again."

Mathematics remained Arnold's favorite study; and even when he became superior, he taught higher mathematics in the philosophical courses, to students who showed special ability. Since Rector Perger was himself a fine mathematician and taught mathematics at Gaesdonck, it goes without saying that the extraordinary achievements of little Arnold in this branch gave his teacher much pleasure and won his special interest.

The students of the college spent their Easter and fall and also their Christmas vacations at home. According to the testimony of his brothers, Arnold devoted most of his vacation time to his studies. He loved his books above everything else. His evenings he spent in the circle of the family. He would tell of interesting things which he had come upon in his studies, especially in history, and all were glad to listen to him. Brother William later remembered that Arnold once spoke so warmly of the sufferings of the Irish Catholics that all were deeply moved. The father decided that henceforth an *Our Father* should be added to the night prayers, for poor, distressed Ireland. When jolly brother William's turn came to lead in night prayer, he sometimes tried to leave out that extra prayer, but would always be prompt-

ly reminded by his older and more serious brother, Gerard: "One *Our Father* for Ireland."

During vacation Arnold always led in night prayers. He had composed one at Gaesdonck, when about fourteen years old. This was so well liked that other families also adopted it. By inserting the best-known indulgenced ejaculations, he had succeeded in giving that prayer a strong and popular flavor.

After Arnold had reached the "legitimate" age of sixteen, he was also allowed to smoke during the evening hours. He evidently enjoyed his long pipe. He had several in his little room, for the use of fellow students that might come to see him. His parents did not begrudge Arnold, who was usually very economic and strict in his expenditures, this little luxury. However, later on, while studying at the University of Bonn, he completely gave up the habit, and nobody could thereafter prevail upon him, even during vacation, to light a pipe or a cigar. Neither did he take sugar in his coffee, from that time on. In keeping with his reticent disposition, he never revealed the reason why he imposed these mortifications upon himself; but these facts give us an insight into his ascetic and stable character.

At times his brothers coaxed him away from his books. "Arnold," they would say, "it is so hot today that, if we take our sandwiches along with us, they will be dry at lunch time. Couldn't you play the part of the prophet Habakkuk and bring your brothers their meal into the fields?" Arnold was glad to do that. On one such occasion brother William gave him a chance to plow; but after he had gone

a few yards, he had to come to his rescue, because the *learned* plowman had completely lost his direction. This performance gave the merry brothers a welcome opportunity to tease Arnold. "Arnold, you ought to become a farmer; you certainly have the knack of it. Throw away your books and grasp the plow."

Arnold laughed heartily with the others, but did not take their advice.

During the long fall vacations Arnold made regular pilgrimages to the shrine of Our Lady at Kevelaer, and always took one of his brothers along. On one such occasion brother William accompanied him, and to him we owe the following description of the trip:

"Very early in the morning we two pilgrims left the city. When we were hardly out of the gates, Arnold began to pray, and continued without interruption the whole distance — a walk of two hours. We passed close by the house of our uncle William (father's brother), at Weeze, but Arnold did not stop.

"Upon arriving in Kevelaer we received the sacraments and made a long thanksgiving. By that time it was noon, and we were still fasting.

" 'Well,' Arnold said to William; 'I guess you are hungry by this time. Here are twenty-four farthings; go and buy apple pies.'

"That was Arnold's favorite dish, and mine, too. I went to a booth and selected the six largest pies. Then we retired behind a pile of lumber, to a spot where now stands the big new church, and ate our meal. Who would have dreamed that, later on, the

spiritual sons of brother Arnold would from the pulpit of this church preach the word of God?

"Our supply of pies was soon exhausted.

" 'William, are you still hungry?'

" 'O yes, I could eat some more if I had them.'

" 'Here is another groschen said Arnold. (twelve farthings); 'get some more.'

"I went and got three more, and good brother Arnold let me have two and kept only one for himself. For thirty-six farthings (nine cents) we had had a square meal, and this was the entire expense of our pilgrimage.

"After the meal, we prayed again for a long time at the shrine. Then we walked home again, as we had come, praying all the way."

Arnold had a few days of real vacation when he made visits to some relations. One week he went to his mother's uncle, Father Wellesen, who was pastor in the town of Eyll. The parish church was part of the castle and the pastor was on terms of friendship with the owner of the castle. In the forests of the estate, during the fall of the year, fieldfares were hunted. Arnold went along in the evening and helped in setting the traps. In the morning he helped in bringing in the catch, and at noon he helped in the eating.

Another visit he made to his mother's sister, a widow who lived on a farm at Laar, near Kevelaer. *Aunt Elizabeth* had five lively boys, who also succeeded in imparting some of their liveliness to the little bookworm. The farm was adjacent to the large forests of the Count Von Loe. Deer often strolled out into

the meadows of Aunt Elizabeth, and of course challenged the boys to organize a merry chase, although there were only beaters and no hunters to kill the game. Arnold had to go along, and did his best. Over stick and stone, brook and hedge, they ran with loud shouting, far into the woods. Covered with perspiration and with ruddy cheeks the boys would return. And then they would begin to relate their adventures: one had "almost" caught a deer; another, "almost" stepped on a hare; all had "almost" brought home a venison roast, until at last all the members of the hunting expedition were laughed out of court for their exaggerations.

The jolly cousins also frequently urged Arnold to make a speech, and he gladly did so, to the great amusement of the whole family. These were happy days; and when Arnold went home, good Aunt Elizabeth would hand him a shining thaler, for a new book. Thus vacation time passed, and with renewed zeal Arnold would return to Gaesdonck.

* * *

The years rolled by, till at last Arnold found himself facing his final examinations. He wrote to his parents: "Next week we shall be taken to Muenster for our examinations. Pray hard!" The anxious mother hardly needed this reminder; she did her best. Every morning during these days, when she came home from church, her first question always was: "No letter from Arnold yet?"

Arnold does not say much about the examinations. "There were eleven of us. All went well with me.

I had formerly had trouble in acquiring a good Latin style. To improve it, I learned Cicero's speech, 'Pro lege Manilia,' by heart. This had the desired effect." Soon after that, the following glad message was received at home: "I passed the examinations." Now the pious parents thanked God with the same fervor that they had shown in their petitions. Arnold graduated on July 11, 1855. In a happy frame of mind, he returned to Goch and informed his parents of his earnest desire to study theology and become a priest. Parental consent was calmly but gladly given. Arnold was now nearly eighteen years old.

8. At the University

In October, 1855, Arnold entered the ecclesiastical seminary, *Collegium Borromaeum*, at Muenster. This institution also owed its erection to the energetic Bishop John George Mueller (1847—1870), who labored long and hard for the renewal of a truly Christian spirit in his diocese, especially by giving it a well-trained and zealous clergy. Since this institution was opened in 1854, Arnold Janssen became one of its first alumni.

For their classes the students went to the Theological and Philosophical Academy of Muenster, a State institution which, in 1902, was transformed into a complete university.

The philosophical course, which was the first that Arnold had to take, extended over a period of

three semesters. His teacher in philosophy was Professor Clemens, who followed St. Thomas Aquinas and lectured on logic, psychology, and pedagogy. Unfortunately, only a few lessons a week were given, and besides, the German language was used instead of the Latin, which did not allow the students to become acquainted with the technical terms of theology so essential for successful study.

Nevertheless, from his first contact with the works of St. Thomas, Arnold learned to love this prince of the ecclesiastical sciences. The theological *Summa* of St. Thomas became, and remained up to his old age, one of his favorite studies. His conferences frequently gave evidence of his intimate acquaintance with the thoughts of St. Thomas, acquired by diligent private study. In the training of his priests, he insisted on an intensive study of the Summa of St. Thomas. Besides those of Professor Clemens, Arnold attended the philosophical lectures of Professor C. B. Schlueter, a noble blind priest and scholar who, despite the loss of sight at the age of twenty-seven, achieved prominence in the fields of philosophy and literature, — in the latter, particularly, by his two collections of poems, *Welt und Glaube* (*World and Faith*) and *Schwert und Palme* (*Sword and Palm*), and by editing the letters of Annette Von Droste-Huelshoff and Louise Hensel, the two most prominent Catholic German literary women of the last century. He died in 1884, at the age of eighty-three.

During the time that Arnold Janssen attended the academy of Muenster, Professor Schlueter lectured on

"Faith and Science," and "The Teachings of St. Augustine about God and Ideas."

In the German universities of that time mathematical and natural sciences were given greater importance than philosophy. The chief luminary in these branches at Muenster was Professor Edward Heis, a man with such remarkable eyes that, without the aid of instruments he made more discoveries in the sky than many contemporary astronomers with their big telescopes. He was both a staunch Catholic and a prominent scholar. Arnold always remembered this distinguished teacher with grateful affection, and confessed: "I learned much from him." Arnold also attended lectures on physics and chemistry, botany and zoology. He was handicapped in his studies by the lack of books, but he did not have the money to buy them and did not wish to burden his family unduly. The farmers in those days had enough to live on, but possessed very little ready cash, and Arnold knew that his father had trouble enough in providing for his large family. So he would rather delay the payment of his tuition until he was able to do so himself, later. The amount he owed the academy was marked on the certificate received at the end of the third semester. Receipts still extant prove that Arnold paid these debts when a young priest.

The young man while at Muenster used his time well. This is shown by the testimony of his teachers, who unanimously praised his great diligence and attention.

At Muenster Arnold also joined the sodality of the Blessed Virgin and zealously cultivated the religious life which was greatly fostered by the institution in which he lived. Up to that time Arnold Janssen had received all his training in strictly ecclesiastical institutions. In a retrospect on this period of his life he comments as follows: "The experience obtained during seven and one half years in 'closed' institutions stood me in good stead ever after. I tell it in order that others, too, may be benefited by it: but, well-intentioned as the directors and teachers of these institutions were, I must confess that, occasionally, a less wholesome spirit prevailed. This was not to be attributed to the spiritual superiors, but to certain students living in the institute. Frequently one who wielded a glib tongue was able to lower the good spirit.

"From my experiences I have drawn the conclusion that if an institution is to flourish, it is very necessary that the superiors foster and keep up a good spirit among the inmates. Should there be but one who does not have the right spirit, it will not do to wait until serious harm is done. The mischief-maker should be dismissed at once, as long as he is known as such to the superiors."

At the completion of his philosophical course Arnold Janssen was only nineteen years old. He lacked three years to the age of admission to a clerical seminary. What was he to do in the interval?

At Muenster his interest in the sciences had been aroused to a high degree and the bishop greatly favored the preparation of theological students for a

teaching career in the higher branches. Therefore Arnold decided to attend the university of Bonn and pass the examination for a college professorship. He obtained the bishop's consent and the offer of an annual subvention of 150 marks. However, he declared to the Director, named Bangen, that he would not accept this aid except in case of emergency. In fact, he never availed himself of it, although it would have brought him much relief. He preferred to deny himself this help rather than possibly to deprive some one perhaps more needy than himself.

With these plans Arnold returned to Goch, towards the end of March, 1857. When he revealed his intentions to his parents, the father opposed them. His two chief objections were based on his lack of funds and the danger for Arnold in a big city. Arnold did not succeed in dispelling his father's doubts. But a college friend came to his assistance. It was Weghmann, a student of law who later occupied an influential position at Kleve, a native of Goch and a member of a highly respected and religious family. The young law student had much more courage and skill in the use of words than quiet Arnold. He bombarded Janssen senior, according to all the rules of his profession, so that the old man had to give in and consent. The budding lawyer had won his first case.

Arnold was happy, and the whole family, most of all his mother, rejoiced with him. She knew her boy and had no fear that in the big city he would lose his vocation. All that was needed was the of-

fering of more prayers, and she would gladly take care of that. Before his departure Arnold made another pilgrimage to Kevelaer, and while there placed his entire future under the special protection of Mary.

* * *

At Bonn a completely new life began for the young man. This time it was not an ecclesiastical institution that opened to him its hospitable gates and received him within its protecting walls. Like other students, he had to rent a little room and provide for everything himself. Fortunately, in the same year an old classmate of Gaesdonck, Lambert Lamers (who later became director of the State College at 's Hertogenbosch), came to Bonn to study. Arnold reports: "We lived in true friendship during these years of study. Every morning we went to mass together; every two weeks we received the sacraments. We both joined the sodality, and, to my great joy, Lamers was elected prefect. Father Voiss was director. In the sodality we held the Six Sundays in honor of St. Aloysius. Lamers and I also tried to organize the Catholic members of the reading-room at the university, and we succeeded in having three Catholics elected to the directorate of the library, as representatives of the student body.

"At first we had our quarters in Josephstrasse, but the greater part of the time we lived in the Hundsgasse, in the home of Brewmaster Altenburg, a fine Catholic man who treated us almost as members of the family. We were invited to all family

feasts. We took dinner in a restaurant and prepared the other meals ourselves."

Arnold remained at Bonn for five terms, from May, 1857, until the fall of 1859. The first four semesters he devoted almost all to natural sciences and, particularly, mathematics. Again, all his teachers testified to his extraordinary diligence.

A prize essay on a botanical subject earned him twenty-five thalers. In the summer of 1858, a mathematical essay on curves was announced for competition. Arnold competed with two others. He alone succeeded in giving the correct solution, and the entire prize was awarded to him, "because he had ably met two chief difficulties and made the right division." Besides fifty thalers, his success brought him a still greater advantage: his essay was accepted in lieu of a written examination paper for securing the *"facultas docendi"* (qualification for teaching), for which he had intended to apply in the following summer.

Arnold's name was published in all the papers. Even before he was able to inform his family, the gratifying message had reached Goch and was communicated to his parents by neighbors who had seen the report in the daily papers. Their joy was enhanced when a letter from Arnold arrived, in which he invited his aged father to visit him in Bonn. He was the owner of fifty shining thalers and felt as rich as a king. The grateful son felt that he could afford to give his dear old father, who had made so many sacrifices for him, this little pleasure.

With an uncle of Arnold's mother, the good old man set out to visit his brave son, the pride of his heart. The journey to Bonn was to him like a trip around the world. He had never covered such a distance, had never seen so much. Cologne with its incomparable cathedral was visited. Several days were spent in Bonn, and a short trip on the Rhine, to Remagen, was made with Arnold: and then there was the journey homeward, which was surely made in a very happy and satisfied frame of mind. The two 'globe-trotters' brought home an inexhaustible amount of subject-matter to talk about, and the memory of this trip was for the aging man one of the most precious of his whole life.

* * *

In June, 1859, Arnold took the examination that was to secure for him the qualification for teaching in the state colleges. He attempted an examination in all branches, which was a mistake, because his preparation had not been sufficient. In foreign languages he had attended only a few lectures: in German and history, none at all, relying entirely on private studies. Had he limited himself to his own special branches, mathematics and natural sciences, he would have passed splendidly. As it was, he secured but mediocre results in literature and philosophy, while history was his weakest point. The board of examiners awarded him the conditional *facultas docendi*, declaring him qualified to teach mathematics, physics, mineralogy, botany, and zoology in all the classes: chemistry, in the lower classes: German and

French, in the middle classes; ancient history, in the lower classes; and with some conscientious preparation, the classical languages in the lower classes of colleges.

Thus the industrious student had attained his first goal, the qualification for teaching, within a very short time. The name of the young candidate for professorship had scarcely become known, when a position in Berlin, with an annual salary of eight hundred thalers (about $600) was offered him. Under the circumstances, this was a very alluring opportunity for a young man of but twenty-two years. The capital of the country welcomed him, as it were, offering him a secure position and the prospects of a promising career; but Arnold Janssen refused the offer without a moment's hesitation. Firmly planted in his heart stood the sublime goal of his life, — the holy priesthood. Perhaps we may be justified in asking, here: Why, in view of his intention of entering the priesthood, had he spent so much time and energy on the natural sciences? He repeatedly answered that question when, later, in laying out the curriculum of his Society, he insisted on giving the natural sciences a somewhat extensive and prominent place. It was not personal preference but well considered religious aims that guided his choice. Just at the time of his university studies, many scientists, captivated by the apparent success of the Darwinian theory, began with renewed zeal to forge weapons against the fundamentals of Christianity. Many Catholics too, deluded by these scientific will-o'-the-

wisps, suffered the shipwreck of their faith. Others were, at the least, torn and tormented by doubts.

In the face of these dangers, Arnold Janssen considered it timely and important that the natural sciences should be zealously studied according to truly Christian principles. Only such Catholic men, he felt, as were trained along modern scientific lines and equipped with solid knowledge would be able to impede successfully and fight with equal weapons the blighting influence of the glittering pseudo-science of irreligion. At the same time, by the cultivation of an exact knowledge, he felt sure, that the entire visible creation would be recognized as a revelation of God, and that thus God's glory would again come to be the more fully appreciated.

"May God the Holy Ghost," he writes at the evening of his life, "teach our priests to compose efficient works against atheism and to show what a wonderful thing that vital force is which, in plants and animals, forms such a variety of organs both highly suitable and beautiful, and with astonishing constancy continues to transmit remarkable instincts and tendencies from generation to generation."

In the designs of Divine Providence, the educational training of Arnold Janssen had a special bearing on his future life work. As the founder of a missionary society that was to train its own priests, from the lowest college grades up, and which would be under the neccessity of mapping out its own course of studies, he had to be possessed of solid theoretical and practical training. The theoretical he had received

at the university; the practical he was to acquire in the twelve years of his activity as a teacher.

For the moment, his chief aim was to reach the priesthood.

9. His Ordination

Having obtained his diploma, Arnold Janssen remained at Bonn for another semester. He now devoted almost all of his time to the study of theology. In exegetics he heard the lectures of Professor Reusch, who at that time was still very orthodox, but later fell away from the Church when, at the Vatican Council, the dogma of papal infallibility was proclaimed. He died in 1900 unreconciled with the Mother Church.

In dogma he attended the classes of Professor Diringer (d. 1876), who at that time was rightfully considered the leading light of Bonn University. He was a splendid teacher and was filled with a zealous desire to imbue his hearers with the true spirit of the Church.

He studied Church history and moral theology under Professor Floss (d. 1881), who, with Professors Kaulen and Simar, in the difficult days of the seventies, formed the mainstay of the theological faculty at Bonn. This unselfish priest was always a faithful friend and counselor to all his students.

On Arnold's list of studies we also find profane history and French literature, which plainly shows how determined he was to remedy the defects revealed

in his examination. All his professors have testified that Janssen faithfully attended the lectures and used his time and opportunities well.

In the fall of 1859, Arnold Janssen returned to Muenster and entered the clerical seminary, being enrolled as a member of the second theological course. Thus he had only one year to prepare for the final examination (which he passed in August, 1860), and another year of final preparation for ordination.

Among the professors he now had were the following: Berlage in dogma, Bisping and Reincke in exegetics, Schwane and Friedhoff in moral theology, and Cappenberg in Church history.

Arnold employed the period of his last theological studies with particular faithfulness, and once more the testimony of his professors was unanimous in declaring that he was "uncommonly diligent and attentive."

* * *

Even more than in his intellectual equipment, we are interested in the way in which Arnold prepared spiritually for the reception of Holy Orders. In his family there prevailed great respect and reverence for the priesthood, and as shown in a previous chapter, the religious spirit that animated him from childhood early led his steps toward the altar. Besides, excellent priests, such as Ruiter, Dr. Perger, and many of his teachers, were living models of their vocation and deeply impressed the growing youth with the dignity he was striving to attain. All the circumstances of his life had been so favorable that

we may naturally expect him to be in a highly devotional frame of mind as the days of his ordination approached.

Arnold's quiet temperament, his sense of thoroughness, his sterling piety and ascetic bend of mind were bound to manifest themselves especially in these decisive moments of his life. Thus the sublime grace that was to come to him so soon found in his heart a most susceptible field, and, like the dawn, cast its hallowed rays ahead.

Two letters written at that time permit a glimpse into his soul and reveal his sentiments. The first was written less than a year before his ordination, on the occasion of his mother's saint's day:

Muenster, November 25, 1860.

Dearly beloved Mother:

You see, not even in the seminary do I forget your saint's day; and I am hastening to finish this letter before eight o'clock this morning, when the classes begin, so it will arrive on time, Sunday, the twenty-fifth. I am sitting alone in my little room, in the early morning light. At my side the candle is, burning, while in front of me stands a picture of Christ; and all is peaceful, very peaceful in my soul. From a near or distant steeple the sound of a bell comes to me, summoning the faithful to rise from their sleep and go to church, where the holy sacrifice of the Lord is being prepared. It affects me wonderfully, when I think that soon I, too, shall step to the altar, stand there in place of Jesus Christ, and celebrate the sacred mysteries. And then my thoughts turn back to the past years of my life, to the days of my childhood and youth under the paternal roof, — back to the happy hour when I

learned that you were willing to grant my heart's desire. Again my long years of study, with their labors and dangers, appear before my soul.

And now I have happily entered the seminary. I am close to Holy Orders, and in a year, perhaps, may be active as a priest. When I seriously reflect on all this, I must say that I owe many thanks to God for his fatherly guidance. He has given me success in all my efforts. He has preserved me from sickness and great misfortune, while many of my companions are dying or are already in their graves, before ever receiving the chance to reach the goal of their lives. And lastly, in the dangers that have accompanied my studies, His hand has not allowed me to perish. To whom must I, to a large extent, ascribe all this?

Here appears before me the image of my good mother. I see her, as she nourished and guarded me in childhood; I recall how she encouraged me to do good, and how she, when I was away from home, did not cease to offer daily prayers for me, to the Giver of all good things. Therefore, dearest mother, I tender to you today my heartiest thanks and my sincerest congratulations on your saint's day. May the good Lord preserve you and father to us children for many more years to come, and make all of us very happy here and hereafter. I beg you to continue to pray that the call of the Lord may find me well prepared for His service; and I on my part shall not fail to pray for you.

Your loving son in Christ,

ARNOLD.

The second letter Arnold wrote to his parents a week before his ordination.

Muenster, August 7, 1861.

Dear Parents:

That for which you all have longed will soon be fulfilled. Rejoice with me and praise the Lord who

will do great things to me, who until now has guided me so lovingly and in a few days will show me His kindness in a still greater measure. Pray for me that the Lord may grant me to become a worthy priest in His sanctuary. Perhaps His hand is already extended to give me great graces with the reception of Holy Orders and is only waiting, it may be, for you to ask Him for them. The Lord is about to furnish me with a means that will enable me to recompense you for all your efforts. I shall remember you in my first mass. Tell this also to the priests and relations in Goch.

I intend to say my first mass in Goch on Saturday, August 24, if that suits you.

Your son,

ARNOLD JANSSEN, *Deacon.*

Ordination and first mass took place on August 15 and 17 respectively. He was ordained by his bishop, John G. Mueller, a little ahead of his classmates, because he was under consideration for a professorship at the newly established high school in Bocholt.

At his first mass, celebrated in the seminary church, he was assisted by the Vice Rector, Doctor Giese, who later became Vicar General of Muenster. Two classmates, Van Bebber and Bless, were the servers. Father Bless, twenty-five years later, preached the sermon at the silver jubilee of Father Arnold Janssen, at Steyl.

Later Arnold Janssen commented on the day of his first mass, which was the octave of the feast of St. Lawrencce, as follows:

"On this day, in the Epistle of the mass, occur the words: *'Qui parce seminat, parce et metet; et qui*

seminat, in benedictionibus, de benedictionibus et metet' ('He who soweth sparingly shall also reap sparingly; and he who soweth in blessings, shall also reap blessings'). And in the Gospel of the same day we read: *'Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert'* ('Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit'). These words made a deep impression on me. My dear father had come to Muenster to attend the celebration of my first mass. I did not get home till the beginning of September, and there quietly said my first mass on a week-day. A public celebration did not take place on such occasions in those days."

Arnold Janssen was not yet twenty-four years old when he attained the aim of his life: he was priest of the Most High — an instrument of His saving love. The Lord continued to keep him in the school of His providence, in order to train and mature him for the task that he was to accomplish in Holy Church for the salvation of many souls.

10. Priest and Teacher

Soon after his ordination Father Arnold Janssen received his appointment as teacher and vice rector of the high school at Bocholt. He took up his duties at the same time (October 15, 1861) as the newly appointed rector, Father Waldau, an older priest.

Owing to certain conditions that had prevailed, this school had deteriorated considerably during the past few years, and had only eleven students. The two new professors succeeded in overcoming all difficulties; and in 1867, the school was transferred to a new building. Father Janssen's duties kept on increasing, until he had to teach all branches. "As a rule," he related, on a later occasion, "I conducted twenty-four classes a week; besides this, there were from four to six sets of written lessons to be corrected, and this was painstaking work. The correction of mathematical problems is particularly trying, if it is well done. In later years, when the number of teachers and pupils had increased, I taught, principally, mathematics, business accounting, the natural sciences, and French."

Arnold Janssen maintained friendly relations with his colleagues. He was also well liked by the parish clergy, because of his willingness to assist in all their pastoral work. Rector Waldau and Father Janssen were close friends. A passage in one of his letters illustrates this. His good mother had sent him a special loaf of white bread, baked by herself, for St.

Nicholas' day. Thanking her for this, he writes: "That *St. Nicholas* bread was a great surprise to me. I called in Father Rector, at once, and we divided the loaf between us. I enjoyed my piece very much."

The young educator was very conscientious in the fulfilment of his duties as teacher. Teaching to him was a very responsible calling. In his superior, Rector Waldau, Father Janssen had a most exemplary model. Both harmonized beautifully in their perfect devotion to their work of teaching. When Father Janssen, after twelve years of service, left the institution, Rector Waldau wrote about him:

"His manner of teaching proved that he had thoroughly digested and mastered his subjects: he prepared very carefully for every class and took great pains to make the matter in hand as plain as possible to his students. He also knew how to encourage them in their home work. He corrected their tasks very carefully, and the results obtained deserve the highest praise. He devoted special efforts to securing instruments for his physics class and specimens for his natural science work. He was an excellent disciplinarian. Not only in school, but also outside, he made great efforts to raise and keep up a high standard in morals and religion among his students. His exemplary conduct won the esteem of all, and the institution regrets his leaving very much."

His attitude towards the students was, in harmony with his serious temperament, rather more severe than indulgent. He made great demands upon himself, both in work and self-discipline, and expected as much from them. As a consequence they looked up

to him with wholesome respect and even awe. However, he also knew how and when to be cheerful with them. For example, in a letter of June 11, 1866, he writes:

"Today we made an excursion with our students. They had three trumpets, a saber for the commander, two drums (the big one was loaned from the burgomaster) and a beautiful black, red, and golden flag at the head of the band of marchers. We left at half-past one o'clock. First, we played 'robbers and policemen,' then we drank coffee. Afterwards, the boys 'tooted' around for a while; then came a game of 'blind man's buff,' and we ended with a return to 'robbers and policemen.' At the very last I, as a solitary policeman, had the misfortune to be captured by a large number of robbers under the chieftainship of Rector Waldau."

* * *

Arnold Janssen spent twelve happy though toilsome years at Bocholt. The town had a large and flourishing congregation. During the administration of Father Tarnhorst, as pastor, the old parish church was thoroughly renovated. A truly Christian spirit prevailed in the parish. "I was greatly edified," Father Janssen reported later, "by the beautiful services, and I realized how important it is for a Catholic parish that services be held in an edifying and solemn manner. During Easter time they had Matins every Sunday, at which I assisted whenever possible."

Father Janssen held two small prebends at the parish church, which made up part of his salary:

the rest was paid out of the city treasury. As the holder of these benefices, he bore the title of vicar and was usually addressed as such.

Vicar Janssen gladly took part in the pastoral work of the parish. Saturday and Sunday always found him busy in the confessional, and frequently he was requested especially, by the pastor, to deliver the Sunday sermon. Although this request was usually made in the last days of the week, when there was no longer time for much preparation, the ever-willing vicar never said No.

Very frequently he was also requested to assist at high mass, and on such occasions he always took the part of sub-deacon, in order that he might not be obliged to sing more than the Epistle. Singing was his weakest point; in fact, he had no ear whatever for music. He would incline or raise his head according as the notes pointed downward or upward, but would sing on in practically the same tone. He took great pains, even in his later years, to improve his singing, but without success. Jovially alluding to his poor achievements in this art, he tells us: "I never celebrated high mass while at Bocholt. Only once, in Dingden, did I venture to sing it. But so many unflattering things were said that I gave up all further attempts."

* * *

During these twelve years of his teaching activity, his inclination to a life of prayer and his tendency towards asceticism became more and more marked. His letters to his parents reveal an ever-growing desire to live for God alone. "We must, like Mary,

offer ourselves to the Lord with childlike confidence, and ask Him to deal with us according to His holy will; we must not lavish our affections on the things of this world, but direct them to God, our supreme good, who wants our whole heart" (letter of November 23, 1865).

It is touching to hear how sincerely the young priest thanks his pious parents for the good training they gave him, to whom next to God, he ascribes the happiness of his life. Thus he writes in a letter to his mother: You raised us for the good God; you exhorted us to prayer and all other good things, and you never failed to show us the way by your good example. No doubt, through your prayers you have obtained many graces for us" (letter of November 23, 1871).

Arnold Janssen's zeal for prayer is testified to by a chance communication of his intimate friend, Rector Waldau: "Arnold was in the habit of making the stations several times a day, though of course sometimes rather hurriedly. He also induced us to have a quarter of an hour's spiritual reading during our dinner, and the selections chosen were usually taken from the writings of Ann Catherine Emmerick or the lives of the saints."

The sentiments and aspirations that animated his pious soul are reflected in a resolution made in those years, probably in 1871, written down in Latin. The pith of this lengthy document is this: "On all Fridays of the whole year I will say holy mass without a stipend, in honor of the Sacred Heart of Jesus, to honor and glorify His high-priesthood, His love,

and all His other virtues. Above all, however, I will pay homage to the majesty, love, and grace of the most Holy Trinity dwelling in this Sacred Heart, and for the following intentions: First, that the great, Triune God, through the superabundance of graces in the most Sacred Heart, may increase the pious works and prayers in the world and the number of His faithful servants; secondly, that He may bless the prayers, labors, and sufferings of all the faithful, but especially those of souls who are privileged by Him to gain merits for His Church; thirdly, that He, our high-priest and lover of pious souls, may unite us more closely with His Sacred Heart and enrich with greater graces all those priests who adopt this holy practice" (offering up of mass without a stipend on Friday).

Arnold Janssen did not have much success in spreading this practice. Perhaps it was expecting too much. To what extent he introduced it into his own Society, we shall see later.

The intentions which Father Janssen expressed in his resolution reveal a truly great soul governed by more than ordinarily lofty thoughts and ideals. Zeal for the glory of the Triune God and for the realization of the desires of the Sacred Heart regarding the salvation of mankind pulses and surges through his soul and seeks to express itself in great and satisfying ways.

Men of everyday vision do not cherish such ideas. It is the apostolic spirit that breathes in this resolution. It heralds the greater work for which he is unconsciously yearning, and by which his hunger to

further the glory of God and the triumph of the Sacred Heart is some day to be appeased.

Thus we realize how this young professor and priest, though laden with work, failed to find full satisfaction in his present activities. He longed for a larger field of endeavor, though for the moment he did not have a clear conception of what this work was to be. Hence, he gladly seized upon the first opportunity that presented itself.

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11. The Apostleship of Prayer

In the year 1867, during the summer vacation, Father Janssen made an extended trip, first visiting the industrial exposition in Paris, then journeying to the grave of the Blessed Jeane Baptiste Marie Vianney, the famous Curé d'Ars, for whom he held a special veneration, and also attending the general convention of the Catholics of Germany in Innsbruck. There he met Father Malfatti, S.J., who at that time was director of the Apostleship of Prayer in Germany and Austria-Hungary. Father Malfatti soon conceived a high esteem for the young priest from northern Germany, and suggested to him that he take charge of the propagation and direction of this pious society, in the diocese of Muenster. Whenever there was an opportunity to further a good cause, no one appealed to Father Janssen in vain. He showed great

interest at once, accepted the proposal and was confirmed in his new office by his bishop.

The Apostleship of Prayer is a pious association which was first formed, in 1844, among the scholastics of the Society of Jesus at Vals, France, under the title, *Apostleship of Prayer in Union with the Heart of Jesus.* The title clearly expresses the purpose of the union: to promote the glory of God and the salvation of souls by means of prayer and other works of piety. The members unite their labors and sufferings with the prayers and sacrifices of the Sacred Heart.

The Apostleship of Prayer had been favored with many indulgences and hearty recommendations by the Holy See, and had quickly spread through the whole Catholic world. The apostolic spirit of this noble association, which at the same time cultivates a special devotion to the Sacred Heart of Jesus, appealed very strongly to the heart of Father Janssen. With characteristic energy and perseverance, he assumed his new duties. Several prayers which he composed for it became very popular.

To propagate this work, he traveled on foot from parish to parish, particularly during his vacations. There are very few parishes in the diocese of Muenster which he did not visit for the purpose of establishing the Apostleship of Prayer. Commenting on these apostolic journeys, he says: "What I liked above all in the Apostleship of Prayer was the offering up of daily works for the intentions of the Sacred Heart. I faithfully used every vacation I had to spread the apostleship, and in general made every

effort to encourage the spirit and practice of intercessory prayer by asking the faithful to offer up also their ordinary prayers, such as the rosary, for the intentions of the Sacred Heart. With this in view, I worked out five intentions for the offering up of the rosary. These intentions found great favor and were adopted in many churches, and were also used in some during the children's mass. The Apostleship of Prayer was established almost throughout the entire diocese of Muenster."

The zealous priest sent the intentions which he had composed to the headquarters of the Apostleship of Prayer, at Toulouse, France, where they met with approval and were subsequently published in the official periodical. The Vice Director, Father Demartral, wrote to Arnold Janssen in reference to these prayers: "They are indeed beautiful, pious, and in perfect accord with the holy character of our apostolate" (letter of December 21, 1872).

Arnold Janssen also sent these intentions to the German bishops, who received them favorably and published them in their various pastoral periodicals.

With similar interest and perseverance, Father Janssen tried to circulate two religious pictures, which the well-known artist Francis Commans had made for him. One represented the Sacred Heart, and the other, the Immaculate Conception; both were copyrighted.

This constant occupation with the sublime thoughts and aims of the Apostleship of Prayer decisively reacted upon the spiritual life of Father Janssen: it is fair to assume that it became a means in the

hands of Divine Providence to direct his mind to the great apostolate of the mission among the pagan nations of the world, which he was destined to further mightily, later on.

If we will but follow, in imagination, this young priest on his travels, week after week, from parish to parish, everywhere rousing the spirit of apostolic prayer, everywhere promoting an understanding of the sufferings and losses of Holy Church in her world-wide aspirations for the saving of souls, and for the training of the hearts of the faithful to become generous after the model of the Sacred Heart, in short, to think and act in a truly Catholic manner, then we shall realize that it was really mission work which he was doing, and that this man was a true missionary, filled with the spirit of the apostles. Arnold Janssen was unconsciously making, during this period, rapid strides in the preparation for his great life task. As a reward for his great zeal, the eye of his soul was opened to the immense vineyard of the foreign mission field, and he subsequently received the call to do most extraordinary work in it.

About this time Father Janssen began to display the same wholehearted zeal for foreign missions that he had shown for the home missions. To his friends among the priests he often expressed his sorrow over the fact that interest in propagating the faith was languishing in Germany, and that the country was far behind other nations in its efforts to train and send out missionaries. Nor did he content himself with mere regrets, but worked energetically for the support of the missionaries. Whenever he could, he

pleaded the cause of the missions, and personally collected a considerable amount in donations. Many of these offerings he sent to the excellent bishop Daniel Comboni in Central Africa (d. 1881), who, later on, visited Father Janssen in Steyl and gave the first impulse to the founding of the Society of Missionary Sisters, Servants of the Holy Ghost.

* * *

Father Janssen found increasing satisfaction in his work for the Apostleship. This purely religious occupation had such a fascination for him that he resolved to resign his office as professor and devote himself entirely to it. This decision meant the giving up of a permanent position and of a career for which he had been specially trained and proved fit. Nor could he hope to obtain another secure position, but would be obliged to stand alone, so to speak, in order to follow his bent. It was therefore a serious and possibly fatal step for the man, who was now thirty-six years old and without means. It can readily be seen why his resolve did not meet with the approval of his brother-priests. They called it a foolish notion, and felt sure that his bishop would flatly refuse to give his consent.

But Arnold Janssen was not a man who, after he had once made a decision, could be influenced to change it. He resolved to submit his plans and the motives that prompted him to the ordinary, Bishop Brinkmann, of Muenster. He made the whole trip from Bocholt to Muenster on foot, working from parish to parish for the Apostleship of Prayer. When at last, on February 24, 1873, he explained his in-

tention to the bishop, he immediately received the latter's approbation.

What were the reasons which the college professor advanced for his desire to change his position? He himself writes: "I had a strong desire to do more for the spiritual welfare of the Church, and particularly for the foreign missions. Above all, I wished to find leisure to edit a popular monthly dedicated to the promotion of prayer and a wider participation in the great intentions of the Savior and the propagation of our holy religion."

Without a moment's hesitation, he proceeded to carry out his plan. About Easter, he handed in his resignation as teacher at Bocholt, and left the institute at the beginning of vacation, in August of the same year (1873).

The first thing of importance now seemed to be to find a suitable place to stay, but this personal matter did not cause him any worry; rather was his interest completely absorbed in another apostolic idea: the reunion of the separated Christians in Germany.

* * *

After the triumphant political union of the empire, in 1871, the religious divisions in Germany were felt all the more keenly: unity of Faith should have been the glorious and ideal culmination of the creation of the German empire.

The noblest minds, both Catholic and non-Catholic, were deeply concerned with this question, and Father Janssen could not view this great religious problem with indifference. He was anxious to help

in its solution, and his mode of helping was very characteristic of the man. His motto was: "The reunion of the Protestants with the Catholic Church is a work of Divine grace; therefore, let us pray and make sacrifices in order to merit this grace and draw it down from Heaven." Practical ways and means to carry out his plan were set forth in his "Invitation to Participate in a Pious Work Concerning the Religious Reunion of Our Country." After some introductory statements about the necessity of grace for the success of this endeavor, his treatise continues:

"The holy sacrifice of the mass is the most efficacious means of obtaining grace; therefore, we need, first of all, to have many masses said for this intention, these to be accompanied, if possible, with public prayers by entire congregations. We desire that these masses shall be celebrated, particularly, at the most important shrines in our country, and especially on days when many pilgrims assemble. Let us turn our thoughts principally to Fulda, the resting place of St. Boniface, the Apostle of Germany. A daily mass offered there in honor of St. Boniface and all the apostles of Germany would be very appropriate. They laid the foundations of Christianity in Germany under great hardships, even to the point of martyrdom; consequently, they are the most competent intercessors.

"To this end we need some funds, in order to secure the saying of the daily mass at Fulda. Therefore, we appeal to all good Catholics who love their religion and their country, and earnestly solicit their willing contributions. We ask the priests to say a

mass for this same purpose, from time to time, and to urge the faithful to assist with their prayers. This would seem to be particularly appropriate for the first Fridays of the month. As a suitable prayer, we recommend the rosary, which, in times past, has brought so much assistance to the Church; likewise, a prayer taken from the liturgy of St. John Chrysostom, which we inclose. This latter prayer might also be said by those of our separated brethren who, with us, regret this division in religion and who do not spurn a common prayer for its removal."

Father Janssen considered this work as eminently religious. Germany must make reparations for the harm done through the Reformation, and for its lukewarmness since. He also plainly saw that it was an eminently national and patriotic work. The Reformation had set brother against brother and had frequently invited foreign armies to decimate the population and despoil the cities of the country. He knew that, without the elimination of this internal cancer, Germany could never find true peace and lasting greatness. As soon as Father Janssen was released from his duties as teacher, he started out on a long tour of propaganda for this great work. Bishop Brinkmann of Muenster blessed his undertaking, and Bishop Conrad Martin of Paderborn encouraged him with these vigorous words: "If we had prayed as much for Protestant Germany as we have railed against it, it would have become Catholic long ago." The journey took him through Saxony and Bohemia to Silesia, thence to Vienna and Switzerland, with a return home by way of southern Ger-

many. Wherever he went, he sought to interest men prominent in public affairs. It was a journey full of hardships and privations. As usual, he made a great part of the way on foot. In his frugality and severity, he often denied himself the most necessary things. The Pastor of Erfurt later said of Father Janssen's visit: "He came to me, half frozen and famished." In Bohemia he was jailed for a short time, by the police, on account of insufficient identification papers; in Switzerland he was held for three days in a hotel, for the same reason. At times he was ridiculed and rudely sent away, even in places where he might rightfully have expected a kind reception. On the other hand, he also won some unexpected friends, and received contributions for the realization of his plans. But he did not succeed in collecting a sum large enough to establish a perpetual fund for a daily mass at Fulda. He therefore had masses said at various places of pilgrimage in Germany and Austria, for the same intention. He quietly kept on working for this idea, for many years. That the hoped-for reunion never came to pass was due to the sad conditions caused by the *Kulturkampf*. The Catholics became deeply embittered by the infamous 'May laws,' enacted through Protestant intolerance and bigotry. The breach between the two confessions, instead of closing, became deeper and wider and all idea of reunion was given up.

* * *

All these various efforts of Father Janssen, in the home mission field, appear as the struggles and gropings of a soul yearning to know the will of God.

They prepared him for the grand work which, after a time, he was to begin and carry through to a most remarkable success.

12. "The Little Messenger of the Sacred Heart"

On his tour through Germany and Austria, which was described in the last chapter, Father Janssen stopped also at Kempen in Rhenish Prussia. Here he found a convent of the Ursulines, without a priest. It was a quiet place, where the work of a priest would comprise only the usual duties of a convent chaplain and the giving of instructions in Christian doctrine to the pupils of the academy; consequently, there would be very much time left for private occupations, and in case of absence, there would be but little difficulty in securing a priest in the city for the celebration of the mass. All this suited the plans of our former college professor. With the consent of his bishop he accepted the position, and in October, 1873, moved from Bocholt to Kempen.

Rector Janssen set out at once to found his long contemplated religious magazine, by which he hoped to propagate his convictions and desires concerning the spread of Christ's Kingdom, and to win new friends for them. It was a logical continuation of his efforts made during the past few years. The idea of the apostolate of the home and foreign missions, which he had sought to further by means of his trips and extensive correspondence, would through

this monthly find a new and much more efficacious medium of propaganda.

In January, 1874, the "Little Messenger of the Sacred Heart" first saw the light of day. The editor placed the monthly expressly under the protection of the Adorable Heart of Jesus: "May the Divine Heart deign to accept it, since it is founded for His honor."

The object of the new magazine was announced in the first issue: "Its principal, though not exclusive, aim is to give information about the home and foreign missions, in a simple and stimulating manner. Besides ourselves, there are the editors of 'The Catholic Missions' working for the same purpose, though addressing rather the more highly educated classes. We wish this latter magazine well, and recommend it; and since these editors continue as do we in forwarding the same great end, although through different methods, many readers will be able to read both periodicals with interest and profit." It was one of the noblest traits in the character of Arnold Janssen that he always wished to further the good works and undertakings of others, and, in later years, especially of other orders and religious societies, in a most unselfish way.

* * *

During its infancy, the little magazine had a hard struggle for existence; but it possessed great vitality, and under the name of the "Steyler Missionsbote" ("Missionary Messenger of Steyl"), it is still one of the most widely read of Catholic periodicals in Germany.

The *Messenger* comprised only eight pages, and the subscription price was 1.20 marks. It was printed at Paderborn. All the work of packing and shipping was done by the priestly editor himself, at Kempen. The style and make-up of the magazine was very simple, and there were only a few pictures. It became characteristic of the magazine, as it certainly was of the editor, that each number contained two prayers to be said by the reader; one at the beginning, and one at the end, of his reading.

The contents show, in part, articles of a purely devotional nature, and in part, informatory narratives concerning home and foreign missions. In the devotional section, which was usually limited to two pages, Father Janssen made liberal use of the writings of Anne Catherine Emmerick; and for this "ever watchful, ever prayerful, ever helpful, and never wearying laborer in the vineyard of the Lord" Father Janssen always cherished a deep veneration.

Despite his personal views of, and predilection for, these writings "of one of the greatest daughters of our German fatherland, who deserves to be better known and esteemed," he did not fail to instruct his readers in the sound doctrines of the Church concerning private revelations. They were to him a rich source of edification, but he did not put them on an equal basis with the Holy Scriptures, nor did he wish others to do so.

* * *

To promote the cause of the home missions, the editor of the *Little Messenger* frequently recommended the Society of St. Boniface, whose chief object was

to aid the Catholics scattered through the Protestant sections of Germany. He rejoiced most heartily whenever he was able to report some new accomplishment of this pious association. On one occasion, when a small mission church in Brunswick had been dedicated, he joyfully wrote: "The Lord Himself has taken up His abode in this humble structure, and one of His consecrated servants is gathering the scattered sheep and dispenses to them the blessings of redemption. Oh, blessed gifts which have accomplished this! To make men happy, to build tabernacles for God on earth and in the hearts of men: what a beautiful and glorious vocation is this! Who will aid this work? Would that all who have more of this world's goods than they need would heed these words and take them to heart. God grant that they may see how many more souls could be saved, if they would give greater aid than heretofore."

Arnold Janssen always maintained this attitude towards the Society of St. Boniface. Although the work of the institution which he had founded for the propagation of the faith in foreign lands claimed most of his attention and time, his interest in the home missions remained the same. All the members of his missionary Society were enrolled as members in the Society of St. Boniface, and in all his mission houses the prayers prescribed by this association were and are still faithfully recited.

* * *

The largest amount of space in the *Little Messenger* was given over to articles about the foreign mis-

sions. Father Janssen, explaining the chief object of his magazine, wrote:

"The *Little Messenger of the Sacred Heart* aims principally to arouse an active interest in the missions of the Catholic Church, which are carried on among the pagan nations. The greatest and most meritorious of all works is the salvation of souls; it is the work of Christ Himself. He who aids in the propagation of the Faith saves, not only one soul, but many, benefitting the original converts and all their descendants.

"Take, for instance, the conversion of Germany to Christianity. How many holy men and women took part in this labor! It took many years and the bearing of much suffering to accomplish this noble work. Hunger, thirst, cold, heat, weariness, danger, and disappointment for the missionaries were the stations on the road to this great goal. We still enjoy the fruits of their labors. We are their children in the Faith, and the glory of everlasting fatherhood surrounds them in heaven. The work of the propagation of the Faith is the first and noblest aim of God's Church on earth. To this sublime work our little magazine is dedicated. It hopes to increase prayers and contributions to the mission work, to awaken many a dormant missionary vocation, and also, now and then, to inspire some Catholic mother to implore God for the privilege of rearing a son destined to become a missionary. In fine, we hope the reports of the heroic deeds and virtues of the missionaries and their companions will stimulate the

faith and religious activity of our rather indifferent and indolent generation.

"All these are great and holy tasks, however; and we know that of ourselves we can do nothing. For this reason we invoke the protection and blessing of the Sacred Heart; moreover, we shall begin and end each issue of the *Little Messenger* with a prayer for this intention. We think that Divine grace will then be more likely to effect what our poor words are unable to accomplish. We also find comfort in the thought that many more able men than we are striving for the same goal."

The articles on the missions published by Father Janssen were thoroughgoing and interesting. They imparted valuable geographical and statistical information, furnished data on natural science and the civilization and history of the countries treated. But the writer wished to do more than instruct and entertain his readers. Above all he endeavored to arouse in them active interest in the mission cause.

Even at this early period of his life, Father Janssen plainly saw that the furthering of the mission spirit tends to make the gift of the true faith more appreciated and loved at home. He writes: "Is it not a great thing to love your holy Faith with all your heart? But is there anything that could inspire you with greater love than to behold how unhappy those are who do not possess the Faith? And when you hear what pains and labors the missionaries take upon themselves to bring to the poor pagans the light of the gospel, this knowledge will likewise fill you with new love for the Faith, which the good God

bestowed upon you, at the time of your baptism, as an unmerited gift."

When summoning aid for the salvation of souls, his usually simple language becomes fiery and urgent. In an article under this characteristic heading — "China, the Great Land of the Hopes and Sorrows of Jesus," — he describes as follows the teeming masses of this giant empire and tries to show how urgent the call is to rescue them:

"Every man has an immortal soul, even though he be a Mameluke or a Negro. His body may be short or long, the color of his skin black or white, yellow or red, — all these things are non-essential. He is and remains a human being, possessed of a precious soul created after God's own image, made to know and love Him, and destined to be forever happy or unhappy.

"And all these millions of Chinese are pagans — that is, people for whom Christ as yet appears to have died in vain. They sin and there is no one to forgive them their sins. They are in complete ignorance of God, of eternity, and of their rights and duties. They are in these things like children. Nay, worse, for if the hearts of men are not tamed and guarded by religion, the demons of passion rule supreme.

"How many human beings are daily born in this vast country, and how many die, every day, to enter into eternal joy or everlasting sorrow? What a pity that this densely populated country should, even to the present day, be almost entirely submerged in pagan darkness! Behold, then, a cause worthy of the thought and efforts of noble-minded men!

"What pains have been taken by the men of science to explore the interior of Africa and Australia! They have braved countless dangers; they have endured the scorching sun of tropical climes; they have forgone every comfort; and why? To enlarge our knowledge of these continents, and also, possibly, to win a little renown for themselves.

"Others have penetrated the fields of eternal ice that surround the poles of our globe. They have buried themselves, as it were, in these cold regions, for weeks and months, camping under the open sky or living in tents. And to what purpose has all this been done? For the satisfaction of telling the world that they have come so many miles closer to the pole!

"What sacrifices are made for earthly fame and material gain! Oh, if but one half, nay one fourth, or even one tenth part of the efforts made for material ends were but spent for the great intentions of Jesus!

"May this great land, with its millions of heathens become, more and more, until the day of its salvation, a silent reproach to all Catholic nations."

This last remark referred mainly to Germany. Arnold Janssen regretted very much that German missionaries participated so sparingly in the evangelization of the world and lagged far behind the missionary zeal of French Catholics.

"May the day dawn soon," he writes, "when Catholic Germany will enter into noble rivalry with France in the cause of the foreign missions. While anticipating that day, let us pray fervently and un-

ceasingly: 'Lord, send laborers into Thy vineyard! Lord, send whomsoever Thou wilt.'

"Let us not say we have enough to do at home. The Lord says: 'Go ye to all nations.' These words may not be intended for each individual Christian, but they are surely addressed to the great Catholic nations. We are all members of the universal Church, and should at least be united in our desires and prayers."

The persecution of the Catholic Church in Germany, through the 'May laws' of the so-called *Kulturkampf* was for Arnold Janssen a new incentive to try to secure German priests for the foreign missions. Many of them were exiled and looking for an opportunity to work. His efforts to win more German missionaries for the propagation of the faith in pagan countries, which he had unceasingly put forth from the very first number of his new magazine, quite naturally led to the thought of the need for a German Catholic mission house for the training of missionaries, such as had long flourished in France, Italy, and Belgium. Perhaps this thought had, even then, become a settled conviction with him, — a conviction which he voiced, in order that it might win its way into the minds of others. At any rate, it would seem to have required only a little suggestion to make him reach the conclusion that the founding of such a house would be the natural culmination of all his spiritual searchings and efforts up to that time.

13. The Decision

In the June number of the *Little Messenger of the Sacred Heart,* in 1874, there appeared a fervent appeal to parents, benefactors, and the clergy, to do all in their power to secure more priests for the cause of God and the salvation of souls. At the end of his appeal, Father Janssen wrote:

Finally, we appeal both to priests and to those students who stand on the threshold of the priesthood. Is there no one among them, throughout our wide country, who feels the call to devote himself to the cause of the missions?

"How would it be, if German priests would band together for the founding of a German mission house in some district which would be quite secure? That would, as the writer knows, be in complete accord with the wishes of the Propaganda in Rome, and with the expressed desire of the Holy Father himself.

"Belgium, Ireland, Italy, France, — all have their missionary seminaries. Italy has four of them; and the city of Paris alone, five. And Germany, where there are so many truly Christian families, has, thus far, not even one.

"We feel that this state of affairs should continue no longer; and if there are any in sympathy with the idea voiced above, and willing to unite to this end, we gladly offer our services to bring the project about, in so far as we are able."

deep impression upon the zealous German priest. The ideal of the apostolate of the foreign missions rose in all its beauty before his soul, and he regretfully remarked that he was probably too old to be a missionary.

"But that is not necessary," retorted Bishop Raimondi; "priests are needed very much at home, to work for this cause."

Then the apostolic man related experiences of his own life, and spoke especially of his work as cofounder of two mission seminaries — the Milan Seminary for Foreign Missions and the Mission House of Mill Hill, in England. Father Janssen realized more keenly than ever that the Catholics of Germany lagged behind those of other nations in the foreign mission field. He freely gave vent to his sorrow and bewailed the fact that no German priest could be found willing to undertake the task of founding a mission seminary for Germany, a country with such a flourishing religious life.

Bishop Raimondi was a man of action. To Father Janssen's complaints he replied in his resolute way: "Found one yourself, and unite your efforts with those of Father von Essen for this purpose!"

Thus Father Janssen learned for the first time that Father von Essen had been working for the selfsame cause — in fact, that he had already taken important steps in this direction. Dr. von Essen, after his return from Italy, had spent some time in Belgium and had become acquainted with Msgr. Vrankx, head of the mission house at Scheut, near Brussels, who had urged him to work for the found-

ing of a German mission house. Thus Dr. von Essen had resolved to attack the problem himself. On December 25, 1873, he submitted his plan to the Archbishop of Cologne, Paul Melchers, who approved of the project but considered the time little opportune for the undertaking.

On January 14, 1874, Dr. von Essen submitted the same plan to the Propaganda at Rome, in order to secure the approval of the Holy See.

On April 8, Cardinal Franchi, prefect of the congregation, sent the following answer: "Although His Holiness knows that, owing to the present difficult conditions, it is hardly advisable to start such an undertaking; he has nevertheless learned with satisfaction of your plan to establish an institution bound to be so beneficial to religion, and with all his heart he imparts to you the apostolic benediction with an earnest desire that, if it be the will of God, you may happily accomplish your purpose. May the blessing of the pope be, then, the corner-stone, as it were, of the contemplated work upon which you, with confidence, may erect a solid and lasting edifice."

Matters had progressed thus far when Father Janssen, in May of the same year, met Father von Essen, in the presence of Bishop Raimondi, and learned for the first time of his plans. It was indeed a surprising discovery to him. Both priests, each independently of the other, had been pursuing the idea, though each in a different manner, of founding a mission house. Father von Essen was willing to assume the whole responsibility of the founding; Father Janssen, on the contrary, chose only to prepare the work, to fur-

ther and support it. "I thought myself incapable," he later declared, "of starting such a work. The thought of doing it myself had never entered my mind."

The suggestion of Bishop Raimondi, that he undertake the work himself in cooperation with Dr. von Essen, was so new and foreign to all his previous ideas that he refused to consider it. He was willing to help, but unwilling to be either founder or co-founder. But Bishop Raimondi insisted. He seemed to recognize in this plain priest, hitherto unknown to him, something that he valued highly in connection with this great cause. "I shall call on you in Kempen," he said, "and urge this matter even more strongly upon you."

He came to Kempen twice, and insisted that Father Janssen take this important task upon himself, but in vain. Father Janssen would promise only what had always been his intention, to work for this great cause to the best of his ability, to bring it to the attention of the public through his *Little Messenger*, and to try to arouse steadily increased interest in it.

However, Bishop Raimondi's counsel — "Found one yourself" — had sunk like a grain of seed into the heart of Father Janssen. It began quietly to germinate, and was destined to bear unexpectedly rich fruit.

In the next number of his magazine he published the appeal mentioned in the beginning of this chapter. There was no response: but through Bishop Raimondi's suggestion, Father Janssen had been moved to reveal the desire of his heart. The plan of found-

ing a German mission house was now publicly linked with his name. That was a decided step forward. He was much concerned to continue the agitation, and his friend, Dr. von Essen, gave him every possible support.

* * *

The two priestly friends of the missions exchanged their views regarding the cause so dear to both. The upshot of their deliberations was an appeal, published in the Catholic press, in which the foundation of a German Catholic mission seminary was earnestly recommended. The appeal was written by Dr. von Essen, but expressed the views of both priests. It read in part as follows:

"Whole nations are waiting for the light of the Gospel and could be won for Christianity if courageous priests were found to plant the cross in those immense fields of labor.

"Imbued with this thought, and out of zeal for the glory of God and the salvation of souls, during recent years men have banded themselves together in several countries of Europe, for the purpose of erecting mission houses in which young men might prepare for the sacred calling of missionaries.

"While the seminary in Paris of the Society for Foreign Missions has been in existence for many years, the mission house at Milan in which Italian secular priests are trained for the missions was founded twenty-five years ago. About twelve years ago a mission house for Belgium was erected at Scheut, near Brussels, and one for Englishmen at Mill Hill, near London.

"Unfortunately, there is no such mission house for German secular priests, although the German clergy, both in the German empire and in the German provinces of Austria, are numerous, zealous, and courageous. Just at this time this clergy is revealing its strength of faith and is attracting the attention of the entire Catholic world.

"Times of affliction are often times of great thoughts and heroic resolutions, because God, just at such periods, dispenses His graces the more abundantly. May not this, then, be the propitious moment to lay the first foundation of a mission house for German secular priests, in which those so desiring, who are ordained, could receive their final preparation for their mission work, and aspirants for the calling of the missionary priesthood could have an opportunity to complete their studies?"

The writer asserts that Rome would heartily welcome such a foundation for Germany and ends with a warm exhortation to all German Catholics to further the work by contributions and by urging men that seem to have the proper qualifications to join this great cause.

Father Janssen published the appeal in his *Little Messenger*, recommended it and asked particularly for prayers: "We ask our readers, priests and lay people, to recommend this pious undertaking most fervently to the Sacred Heart of Jesus, at their next Holy Communion."

To the mind of Father Janssen, prayer was the most necessary aid to the great work. How zealously he must have prayed himself at that decisive peri-

od. All the residents of Kempen were wont to tell how often they had seen Father Janssen, while rector of the Ursuline convent, hat in hand, making the stations of the cross which were erected in the fields outside of the town. A nun relates the following beautiful incident of her childhood days:

"From the garden of my parents' house we could look into Father Janssen's room. Whenever he forgot to draw down the shades, after lighting his lamp, we could easily see what he was doing. Thus it often happened that our father said to us: 'Children, come into the garden; I want to show you how a saint prays.' Then we would see Father Janssen kneeling in his room like the statue of a saint, motionless and absorbed in God. He would remain in this attitude for hours, and the sight made an indelible impression on my memory."

* * *

Despite these several appeals, no one applied. In the meanwhile, the soul of Arnold Janssen underwent a decisive change. The continual occupation with the thought of the mission house had deeply convinced him of its necessity. The glory of God, the salvation of souls, the weal of the Church, the example of other nations, and the spiritual advantage for the sorely tried Catholics of Germany demanded the founding of the mission house. It was plain to him that now was the time to begin.

On account of the persecution of the Church in Germany, it would have to be built beyond the German border. On the other hand, the situation in Germany contained several aspects favorable to the

contemplated foundation. Under the pressure of persecution, the religious life of the Catholics received a new impetus, and interest in ecclesiastical matters became deeper and more active. Besides, a good many candidates for the priesthood could not complete their studies, or expect positions, if ordained. Father Janssen hoped that many of these young men would turn their attention to mission work, if there were a German mission house offering them the possibility of finishing their training. At any rate, valuable teachers could be obtained for the new institution; and this itself would be a great advantage.

Father Janssen began to reflect that perhaps the reason why no one had applied was that no one had been mentioned in public to whom application could be made. He told himself that an actual start must be made, a place chosen, a house built, and the institute opened. Then those interested in the work would have a place to which they could turn.

Now, who was the man to commence the work? Father von Essen? It appears that he intended to open a mission house in his own parish, but the hostile attitude of the Government towards the Church rendered this impossible. If he left his parish it would remain without a priest, for the 'May laws' would not allow a new pastor to be appointed. For this reason, the Archbishop of Cologne, Paul Melchers, refused Father von Essen's petition to be relieved from his office as pastor.

Father Janssen pondered over all these circumstances. Next to Father von Essen, it was he who was

chiefly interested in the work. He could give up his position and undertake the work, if he so chose. Up to the present, he had not had the intention, and had declined all requests and invitations. Was this really in conformity with the will of God? Did not circumstances demand a different attitude?

Looking back over his life, he recognized the guiding hand of Providence at every step. Did not so many things in the past show that God had been training him for the accomplishment of just such a work as now was before him? Was it not an advantage in founding an educational institution to have had twelve years of experience as a teacher? How quietly and steadily had the Lord guided him along the way of the apostolate, and filled him more and more with interest and zeal for the foreign missions! Through a concatenation of many circumstances, he had been brought in closest relationship to the plan of founding a German mission house. Must he not in all this see the will of God who, despite his own reluctance and his deep sense of inability, had destined him to carry out this great task? These considerations, joined with a growing conviction, as the result of much prayer, brought Father Janssen's resolution to maturity in the fall of 1874; and in the name of God and trusting in abundant assistance from Above, he decided to venture the step of founding a mission house.

Blessed be the hour in which this momentous decision was made!

* * *

Let us pause here, for a moment, and briefly review the past and present of the priest who had come to this most important turning-point in his life.

Father Arnold Janssen, the man destined by Divine Providence to be the founder of the mission work at Steyl, came of a lowly rural but ideally Christian family. His parents were of blameless character, models of devotion to duty and full of deep piety. His seven brothers and sisters followed the example of their virtuous parents and led upright and honest lives. The Janssen home might in all truth be called a Christian sanctuary, and in this sanctuary Arnold passed his happy and innocent boyhood.

His school years were, for the most part, spent in ecclesiastical institutions, under the guidance of experienced and virtuous priests.

This training provided the future founder and director of mission seminaries with a store of valuable experience and knowledge which was highly advantageous in his later work.

His extended course of studies and, above all, his twelve years of teaching, greatly aided him, later, in the task of organizing the studies of a mission seminary.

If we add to this his growing sense of the supernatural, the broadening of his vision and the deepening of his interest in the great aims of the Sacred Heart, — in the world-wide tasks of the Church, the glory of the Triune God and the misery of immortal souls, together with his ever-increasing love of sacrifice and prayer, — we recognize that God had taken this man into His own school and had prepared

him, step by step, to become a perfect instrument in His hand. This is the spiritual portrait of Father Janssen, at the turning-point of his life.

Let us also glance at the external appearance of Father Janssen. As a boy he was sickly, and he continued to be so throughout his youth and early manhood. Not until later in life, when he was approaching his fiftieth year, did his health improve. When, in the year 1857, at the age of twenty, he presented himself before the military committee for physical examination, he was declared "unfit, owing to a general weakness of body and chest."

He was of medium size, slender and pale, and gave the impression of sickliness. The people of Kempen, who knew him well later, said that his poor clothes and, still more, his sickly appearance had always awakened their pity and sympathy. When they heard that the ailing priest intended to go to Holland, there to start a mission house, they shook their heads and said: "The good priest is going to Holland only to die."

His manner of acting in public was very plain and modest. He was no orator, was unversed in the ways of society, and was no master of words, either written or spoken. All who dealt with him received the impression that he was just a pious priest. Beyond this, there was nothing striking about him, nothing to arouse one's interest in him.

Probably all, if called upon to choose the proper man to found the new mission house, would have chosen Dr. von Essen rather than Father Janssen. The former was a brilliant man, a linguist of rare

ability, who, besides his native German spoke and wrote Italian and French fluently, — who was, in fine, a man of culture and refinement. Besides, he was filled with true missionary zeal and was a really capable priest.

If, in the end, not he, but Father Janssen became the founder of the new German mission house, we can only say, 'It was the will of God.'

The real worth of Arnold Janssen lay within, in his unshakable faith that God had destined him for this great work and in his calm persistence and endurance, and finally, in his love of prayer.

Arnold Janssen about the Year 1875

PART TWO

Foundation and Development of the Mission House at Steyl

*

1. First Attempts and Disappointments

AFTER much praying and thinking, Father Janssen overcame his doubts. He decided that he would not hesitate any longer, but relying on aid from above, would attempt the founding of a German mission house. Unfortunately, in those days his home country did not offer a place for an ecclesiastical institute of this kind. Therefore, Holland, hospitable and close by, was considered. The place had to be as near the border line as possible in order to have easy communication with Germany, from which it would have to draw most of its support.

In the middle of September, 1874, Rector Janssen visited the little Dutch frontier town of Venlo. He intended to study the vicinity of the town and look for a suitable place. At the station he met Father Moubis, with whom he had become acquainted on a previous occasion. Father Moubis was then professor in the diocesan college of Rolduc (he died in 1897, as dean of Heelen, Province of Limburg). The good priest, who throughout the rest of his life cherished a warm frienship and respect for the founder, promised to find an estate, sufficiently large and satisfactory, for Father Janssen. Since he had been born in the little village of Steyl, within an hour's walk from Venlo, Father Moubis was quite familiar with the neighborhood of Tegelen, of

which Steyl was a mission. Therefore, Father Janssen, with this assuring word from his priestly friend, was well content to return to Kempen.

The following week, a man from Tegelen, sent by Father Moubis, came to Kempen to offer an estate for sale. The day after, the twenty-ninth of September (feast of St. Michael, the patron of Germany), Father Janssen went to Tegelen to inspect the property. In the morning at mass he fervently recommended the matter to the leader of the heavenly hosts and promised to name the first German mission house in his honor.

The estate offered seemed in every respect suited for a religious establishment: but when the price (75,000 marks) was named, the prospective buyer's companion, Ludwig Boenniger, a farmer from Kempen who accompanied him as an expert appraiser, was so indignant at the exorbitant demand that he advised Father Janssen to make no offer at all. Thus the negotiations came to a sudden end. But before he left, he viewed the whole district from one of the numerous sand hills, and also beheld at his feet, in the quiet valley of the Meuse, hard by the shore of the river, the tavern of Nicholas Ronck, with its large garden. This was the spot on which later the new mission house was to rise. Of course, Father Janssen was not aware of the fact at this time, but he had at least, on the feast of the holy archangel, for the first time laid eyes on the site of his great establishment to be.

He returned home to Kempen, but could not forget the beautiful spot at Tegelen: therefore he de-

cided to visit the owner, Lom de Bergh, at Venlo. This he did in October and again in November, thus reopening the interrupted negotiations. On this third trip his brother Peter accompanied him, as expert and adviser. By this time the owner had lowered the price to 45,000 marks. Peter advised his brother to include the adjacent meadow and offer 45,000 marks for the two properties. The owner agreed to this and a contract was drawn up; but a clause was inserted to the effect that either party might withdraw within six weeks.

Father Janssen stayed overnight at Tegelen, and the pastor, Father Beckers, gladly gave his consent to the founding of a mission house in his parish; therefore, supplied with a recommendation from him, Father Janssen on the following day, visited Bishop Paredis of Roermond. This noble-minded prelate, more than eighty years of age, was a man full of supernatural faith, and was as prudent as he was pious. He received the strange German priest with great benevolence. He asked him to fully set forth his plans and immediately gave his permission to open the contemplated house in his diocese. He dismissed the visitor with hearty good wishes, saying, "I am very curious to know what will come of this."

On the evening of the same day the bishop said to his secretary, as the latter reported later on: "Today a priest who is a saint called on me. He has plans which, if realized, will be a great blessing for Holy Church."

To the Dean of Roermond he said, a few days later: "Father Janssen, rector of the Ursulines of Kempen, called on me. Just think, he wants to build a mission house, and has no funds. He is either a fool or a saint."

Father Janssen now was in possession of the episcopal approbation and of a contract; but he had neither men nor money. However, the first move had been made, and the idea had taken some tangible form. But the money to pay for the estate had to be procured within six weeks, and during the interim the courageous priest doubled his work of propaganda.

In the November issue of the *Little Messenger* he published an appeal in which he once more set forth the reasons why a mission house was needed, and entreated the Catholic people to help him.

In response to this call some offerings were sent, but at first very sparingly. As at the crib of Bethlehem, so at the cradle of the new mission house, the poor were the first to appear and offer their gifts. A pious servant girl, Juliana Erlinger, of Linz, Austria, who with her savings supported young men studying for the priesthood, sent 30 florins. Two working girls of Crefeld gave up the thought of buying some new things and sent about 25 marks, in honor of the Christ Child. Another benefactor from Lobberich near Kempen sent 300 marks, the interest reserved. Fifteen marks came from Muenster; a promise of 30 annually, from Xanten; and Dean Boes of Kempen, one fine evening, handed Father Janssen 600 marks.

After having signed the bill of sale, the founder of the new mission house started on a journey to the seminaries of Roermond and Luxemburg and the American College at Louvain, in the hope of finding some students of theology who would be willing to join him in his work. Everywhere he was given a kind reception and his aspirations were approved of. Especially was this so at Louvain, and in consequence of the trip he was able to form some close and valuable connections with such men as the zealous Bishop Adames of Luxemburg: but what he wanted most, he did not obtain. Not a single student could be found at the three places, who had courage and confidence enough to join in the contemplated work. Nor did he succeed in getting any material support.

Disheartened by the complete failure of his trip, and suffering from a serious indisposition, Rector Janssen returned from his journey. However, with much strenuous labor awaiting him, he found little time for rest upon reaching home. The first annual report on the *Little Messenger of the Sacred Heart* with its 3000 subscribers, of which he was the publisher, demanded his urgent attention. He was weighed down with much toil and sorrow, and the future took on a dark and gloomy aspect. And above all, he thought, what would become of his purchase, if he could not raise the necessary money?

Under the pressure of these circumstances there came to the sick and disappointed priest the temptation to drop entirely the plan of the founding.

He said to himself: "Why toil so hard? Nothing will come of it anyway. And even if the cause is

God's, you still have a thorny way to travel. You have but to think of those to whom the same measure was meted out. All this would not be quite so bad if only you were in good health, but when one is sick and exhausted almost to the point of death and yet must labor like a healthy man, then the outlook is indeed a gloomy one. And this is only the beginning of your trials and sufferings!"

Father Janssen, in later years, repeatedly expressed himself concerning these dark days:

"Had I not said to myself, 'You are a coward and are acting contrary to God's will,' I would most certainly have dropped the whole matter. The hardest thing for me was the fact that I, a sick man, was required to work among the strong and healthy, which was necessary if I was to fulfil my duties. But the Lord gave me strength to endure, and I am grateful to Him. I had not the slightest conception of the later development of this institution. I did not dream of great houses, but only of a very modest one. It is indeed a blessing that the future is veiled to us: had it been revealed to me, there would have been no merit in my perseverance. But the Lord kept me in suspense and gave me only enough strength to keep me from abandoning the idea and to complete the work once it was started."

God richly rewarded His servant for conquering this temptation. It is true, the outlook at the beginning of the year 1875 was almost hopeless, but this year was destined to see the fulfilment of Rector Janssen's most devout wish: the actual opening of the mission house.

2. Renewed Efforts and Effective Aids

The failure of his first attempt had convinced Father Arnold Janssen that the founding of a mission house was indeed not so easy a matter as the starting of many another enterprise. What was needed above all was widespread confidence in him and his cause among Catholic people. The almost unknown chaplain of the Ursulines did not offer sufficient guarantee of success. To be sure, his own heart was full of confidence in God, and his firm belief that his plan was pleasing to God carried him over his periods of doubts and misgivings. But his personal idealism was not enough to inspire others with confidence in his undertaking. He was expecting too much if he supposed that students of theology would straightway abandon their secure careers and join one who could not give them any assurance as to their future. Similarly, people of cool judgment might reasonably hesitate to place large sums in the hands of a priest for a cause which lacked sufficient recommendations and which, under the prevailing conditions, was not likely to meet with success.

Thus Father Janssen made up his mind to submit his plan to the hierarchy of Germany, Austria, and Holland, and to ask for their blessing and recommendation. He felt sure that only through such high authority could his efforts gain enough weight

with priests and people to get their attention and help. Hence the unwearied priest again set out on a tour, in January, 1875.

His first visit was to his own bishop, the Right Rev. John Brinkmann of Muenster, to whom he unfolded his plan and the progress made thus far. The bishop somewhat reluctantly gave his consent, but when he heard of the sum of 45,000 marks, which Father Janssen was supposed to raise in a few weeks, he shook his head in doubt. However, he declared himself ready to let Father Janssen leave the diocese, in case he should succeed, and within a few days sent him a cautiously worded approbation.

This interview with his bishop was not very cheering, but the following morning brought him a most unexpected encouragement. Upon his reaching St. Martin's Church to say mass, he was informed that it was impossible for him to do so, because of some celebration that chanced to be going on at the time. He was advised to go to the Franciscans. He had wished not to inconvenience the Fathers in any way, because the police had just forbidden them to take up the usual collections in the city. Now, however, there was nothing left for him but to call there.

After mass, one of the Fathers, who was a native of Kaldenkirchen near Venlo and had learned of Father Janssen's plan, urged him to take counsel with their Very Rev. Father Provincial, Gregory Janknecht, who was at the convent on a visitation.

As soon as Father Gregory heard of the project, he manifested a most lively interest in it. "It was the hand of Providence," Father Janssen often said,

later, "that led me to this man. When he learned of the bishop's doubts on account of the 45,000 marks, he said, — 'Not more than 45,000 marks? Why, that is but a trifle; that can be managed. Go personally to the Right Rev. Bishop Haneberg of Speyer. He will receive you kindly, for he is a great friend of the missions. Ask him for a recommendation, and then apply to the *Ludwigsverein* in Munich; they will give you money.' Then, turning to the superior of the convent, in an animated way which was characteristic of him, he questioned: 'Do you not know of some person interested in the missions, to whom you might recommend Father Janssen? Let both of us do something for this great cause; it will no doubt make our last hour easier for us.' "[1]

Father Janssen was greatly encouraged by this expression of warm sympathy. It is true that he did not receive money, and that he was at last forced to cancel his contract; but the fact that a man of such vision and experience as Father Gregory had enthusiastically approved of his work and promised to further it in an active manner did him a world of good. He withdrew from the contract without regrets, because he had convinced himself that a less expensive beginning would be preferable.

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[1] Father Gregory Janknecht remained a faithful friend of the Steyl mission house. He was a man of great unselfishness, courage, and trust in God. Not less than seven times was he elected head of the flourishing Franciscan province of Saxony, and would have been chosen head of the Order in the late eighties, if he had not remonstrated with great energy.

Father Janssen's second visit was to Archbishop Melchers of Cologne, during the same month of January. This venerable prelate had personally experienced harsh and bitter treatment from the government, which was at that time very hostile to the Church. From March 31 to September 9, 1874, he had been in prison in Cologne. New conflicts with the government and new sufferings awaited him. No wonder that Father Janssen found him in a rather depressed state of mind. When he laid his plans before him, the archbishop looked at him in astonishment and said, "We are living in a time when everything is tottering and threatening to collapse; and now you come and wish to build up something new."

Father Janssen replied: "May Your Grace kindly pardon me; yes, we live in a time when many things are going to ruin; therefore, new things *must* rise in their place. Just because newly ordained priests are not allowed to work in their own country, they should turn their eyes towards the foreign missions."

At last the archbishop advised him to unite his efforts with those of Dr. von Essen, then submit the matter in writing and show how much of a start had been made and what prospects of success there were.

On the evening of that day, the archbishop said to a priest who later told it to Father Janssen: "Just think, Father Janssen of the diocese of Muenster — perhaps you know him — was here today, and spoke to me of his plan to found a mission house and train missionaries for the conversion of the pagans; and

this in our critical times. There are pagans enough in Cologne; if he would only convert these first!"

Almighty God put His servant to a severe test. Not only had the visits paid to the two bishops brought him no encouragement whatever, but he was strongly urged from many other quarters, particularly by friends and acquaintances among the priesthood, to give up such hopeless plans. They said it was excessive piety and folly. Even his former teacher at Gaesdonck, Dr. Perger, when he heard of Arnold Janssen's ideas, was highly indignant at such audacity. He said that Father Janssen should not make a fool of himself, and that such a foundation at such a time was absolutely impossible; moreover, he declared that Father Janssen was not the right man to carry out such a work. All his brother priests were agreed on this point, — namely, that he did not have the necessary qualities for the founding of a mission house.

A good friend of his, Father Fugemann, at Kempen and later pastor of Cranenburg, when asked by Arnold what he would advise him to do, said jokingly, yet with an undertone of seriousness: "Go ahead! You are called; for you have, first, the necessary stubbornness; second, the necessary piety, and third, a sufficiently unpractical mind."

* * *

However, with his tribulations the Lord also sent him consolations. During the month of March he received several large donations. He ascribed this great help to the intercession of St. Joseph, to whom, on the advice of the pious Bishop Adames of Lux-

emburg, he had earnestly recommended the material needs of his work.

The first gift (9,000 marks) came from the Poor Clares in Duesseldorf. The Sisters had received this sum as a present; but wishing to be faithful to their holy rule of poverty, they resolved to turn it over to some other good work. The article in the November issue of the *Little Messenger* had called the attention of the Superior to the contemplated founding of the mission house. To avoid mistakes, the Sisters sought the advice of Father Metzmacher, pastor in Aachen, who, after conferring with Father Janssen, sent them this message:

"The founding of a mission house is a matter of great importance. If it now fails to succeed, no one, for a long time to come, will make a new attempt. Decide for yourselves; hold a novena, and if necessary, a second one. If you feel impelled to give up the money for this purpose, do so; if not, retain it."

The Sisters declared, subsequently, that the longer they prayed the more they felt inclined to give the money for the mission house. In March, 1875, the money was turned over to Father Janssen. That was indeed a great help, and seldom has such a gift had such great results.

A second present of 6,000 marks was given by a pious servant girl, Catherine Schell. She had inherited this sum from her wealthy employers, and in her generosity wished to devote it to some pious work. Her confessor, Father Irenaeus Bierbaum, O.F.M., whose advice she had asked regarding the disposal of this money, wished first to hear the opin-

ion of his superior, Father Gregory Janknecht. Both priests advised the girl to give the money to Father Janssen in Kempen, for the new mission house; and she did. Father Janssen highly appreciated this unselfish decision of the Franciscans, — the more so, since the banishment of the religious from Germany was imminent, and these men would have had very good use for that money in establishing a new home for their exiles. Only one month later the pious benefactress departed this life, to receive the eternal reward for her generous sacrifice.

It is worthy of note that the sacrifices of the poor, the gifts of poor nuns, and that of a poor servant girl laid the foundation of the flourishing mission seminary of Steyl. The sum of 15,000 marks was, as we shall see, just sufficient to buy the first house and adjoining property at Steyl, and to enable the mission house to start free of debt. Whoever knows of this start and of the present large missionary establishment will admit that the blessing which the Savior pronounced over the widow's mite once more revealed its power.

This great material help was soon followed by the still more important acquisition of co-workers. As a belated result of his trip to Louvain, Francis Reichart, of the diocese of Brixen, who was studying at the American College at Louvain, decided to join Father Janssen. Also Father Peter Bill, pastor at Buschrodt, Luxemburg, declared his willingness to join, and received the consent of his bishop.

The article in the November number of the *Little Messenger*, which was mentioned above, gained another valuable recruit for the work. The magazine

was read by some of the students in the Seminary of Ratisbon, Bavaria. One of them was John Baptist Anzer, who, as was the case with Reichart, had already received minor orders and was full of enthusiasm for the foreign missions. He had been born at Pleistein, in the Upper Palatinate, had received his college course from the Benedictines in Metten, and was to be ordained within a short time. After some correspondence with Father Janssen, he applied for admission and was gladly accepted.

Young Anzer was destined by Divine Providence to be the founder of the flourishing mission of South Shantung, China, and to be the first bishop of the Society of the Divine Word.

By this time Father Janssen possessed a goodly sum of money and three co-workers. We can imagine how happy he felt. The project no longer looked quite so hopeless as it had heretofore. A small but real foundation had been laid. With greater confidence he could now continue his appeal to the bishops.

* * *

First, he submitted the requested report to Archbishop Melchers. To write the report, Father Janssen had to confer with Dr. von Essen regarding the mode of co-operation between the two men. The existence of the *Kulturkampf* did not permit of Dr. von Essen's leaving his parish and going to Holland. This alone made intimate co-operation in the internal affairs of the new institution impossible. Besides, it seemed difficult to find a satisfactory way of arranging the division of authority between the two

superiors: misunderstandings and uncertainties would have been the natural result.

In this conference Father Janssen insisted on a free hand in the internal direction of the new house. In important external matters he was willing to consult with Dr. von Essen. The foundation was to be considered as a common work of the two, and Dr. von Essen promised to furnish pecuniary aid.

The report to the archbishop was written by Father Janssen, in the house of Dr. von Essen, and was signed by both priests, the latter's name appearing first: it was dated March 17, 1875. The somewhat lengthy report caused the archbishop to view the contemplated foundation more favorably. On the very day he received it, he declared to one of his priests: "Father Janssen has written to me, has explained his plan and begged for my blessing. It is true that I had many doubts about it; but after going over all his reasons, there seem to be so many indications of God's providence in the matter that I am willing to let him proceed, and I have given him the blessing asked."

The archbishop's answer, sent to Dr. von Essen as the first signer, contained his approbation, good wishes, and blessing, but also his refusal to dismiss Dr. von Essen from the diocese, which seems to indicate that he expected Father Janssen alone to start the work in Holland.

* * *

This fortunate outcome of the negotiations with the Archbishop of Cologne was a favorable omen

for the reception which Father Janssen was to be given by many other bishops and archbishops. Since he expected men and means, not only from Germany but also from Austria and Holland (the first student admitted, we observe, Reichart, was Tirolese — i. e., Austrian) it was his intention to submit his plan to the hierarchy of these three countries and to ask for their approbation and blessing.

First, he visited the bishops of Holland, and all gave their approbation.

On April 2, 1875, he paid a visit to the sorely-tried, noble confessor, Bishop Martin of Paderborn, who, owing to the laws of the *Kulturkampf* was imprisoned in the fortress of Wesel. His great heart was won for the plan at once. He heartily encouraged the caller to persevere, saying. "This is a work of God which you must not give up, no matter what difficulties you may encounter!"

Now Father Janssen prepared for and made a trip through western and southern Germany, which took him to Brixen and Salzburg and back home through Austria and Bohemia. On April 27, he went to Bishop Eberhard of Treves, a noted pulpit orator and zealous shepherd of his flock. From there he went to the enterprising Bishop Adames of Luxemburg, the founder of that bishopric. This bishop had himself built a college, which he showed to his visitor with pardonable pride; and again, as on a previous occasion, he said to him, "You ought to engage St. Joseph as your provider: I have done so, and he has helped me to get the necessary funds for building; one half the amount has already been paid, and

there are good prospects that the rest will be paid off in the not distant future."

Bishop Daniel Boniface Haneberg of Speyer, whom Father Janssen visited next, could not procure for him any money from the *Ludwigsverein*, but he gave him the most explicit and enthusiastic of approbations received from any of the bishops approached. This great friend of the Steyl mission house died on May 31, 1876, from overwork.

All the bishops of Germany and Austria whom he visited gave him a kind reception and approved of his work. In Vienna he received a written recommendation from Cardinal Rauscher, and an alms of 100 florins. The indefatigable priest even made an attempt to get in touch with the imperial house. He made a petition to Crown Prince Rudolph, with the result that 1000 franks was assigned to the mission house. When, on June 30, 1889, Prince Rudolph lost his life in a most tragic manner, Father Arnold Janssen recorded the good work done by this nobleman, and added this pious wish: "Let us hope that the good Lord was merciful to him on account of this charitable act, and that in his last hour He granted him the grace of an act of contrition."

After a visit to Olmuetz and Prague, Father Janssen returned home. To the other bishops whom he had not been able to visit he submitted his cause in writing, during August of the same year. The result was that, in all, twenty-eight German, Austrian, and Dutch bishops expressed themselves favorably in regard to the founding of the mission house, and gave their consent and blessing. Not a few in their replies

manifested great satisfaction and warm interest in this project, calling it an important and necessary work most pleasing to God.

When we read the long list of men noted for their erudition, experience, and apostolic zeal who unanimously approved the plans of Father Janssen, we can readily understand that he was deeply impressed by the results achieved. Although he had not received a large amount of material support, — which, in truth, had not been his principal aim, — he returned home greatly encouraged and joyfully confident. More than ever was he now convinced that he should proceed with his work. In his later difficulties and cares, — and many of them awaited him, — the remembrance of the paternal encouragement from so many high ecclesiastics often served to buoy up his spirits.

3. Purchase and Dedication of the House at Steyl

Father Janssen now had a broader and stronger foundation to build on than when he made his first attempt. The favorable opinions of so many bishops and the 20,000 marks which had at last come into his possession were two great assets in his favor.

Again he turned to Venlo. The little town was close to the German border; besides, six railroads (three German and three Dutch) offered good communications in all directions.

The founder called on the Reverend Dean of Venlo, and, at the townhall, looked over the map of the district, but without finding a suitable place. Once more, then, he turned his steps to Tegelen. In the mayor's office he studied the register of landed property and discovered an estate that seemed to suit his purpose. The owner, Mr. De Riyk, lived in a small villa in Steyl, on the bank of the Meuse. Father Janssen went to see the old gentleman and explained his intention. The answer was a decisive *No;* but after a moment's reflection, this much was added: "If you ever try to buy anything in that district, you will always have me for a competitor. But the property of Nicholas Ronck, right near here, is for sale. Buy that for your purpose; it has a fine location." And the advice proved to be very good.

Father Janssen walked around the Ronck property and examined it from all sides. The greenish-white house among the luxuriant dark horse-chestnut trees looked very cheerful and attractive. It was indeed a splendid location for a monastic institution.

The river Meuse, winding its way through fresh green meadows at Steyl, makes a graceful curve in the shape of a large letter *S* and gives the peaceful scenery a picturesque charm. There was no industry, and no traffic on the river to disturb the quiet; it was indeed a spot of idyllic beauty.

On the shore he met the old ferryman whose ferryboat supplied the only means of communication between the two banks of the river. Father Janssen addressed him: "What kind of a house is that there?"

"That's the Ronck inn. Yes, and a lot of money has been made there, for many years."

And then the old man, with the usual verbosity of old people, told of the former glory of Steyl, when as many as twenty freight ships at a time were often found to be tied up along the steep bank, bringing coal, lime, timber, salt, groceries, etc., all of which were carted away inland, even far into the Rhineland. All the sailors and teamsters used to stop at the Ronck inn. There was also a large depot of groceries, lime, and salt, which gave the place the atmosphere of thriving business activity, and the inn was the center of it all. However, after the railroads had been built, navigation gradually dropped and quiet reigned at Steyl and at the inn. The old man's last bit of information was that the Ronck property was to be sold to settle the estate.

Father Janssen was delighted with the beautiful spot, and in his soul rose the desire to give it a new and worthier purpose to serve. He turned his steps towards the house, over the door of which a juniper branch indicated that genuine gin was to be had within.

When he made known his errand, he was shown the house and garden and readily given full information about everything. The whole property, including the ground on which the house stood, comprised about 1¼ acres, for which 8,000 guilders ($3,200) was demanded. Father Janssen was pleased with everything; but cautious, as he always was, he wanted to hear the opinion of experts before going any

further. Hence, for the time being he only took an option on the property for eight days.

The next week he returned to Steyl, accompanied by farmer Boenniger of Kempen. The Reverend Procurator of the diocesan college of Roermond had also been invited to inspect the property. Both gentlemen found the place well adapted for the intended purpose and the price reasonable. So the bill of purchase was made out, that day. After a few weeks, the adjacent warehouse was included in the purchase, for an additional 2,000 guilders. The whole sum of 10,000 guilders (17,000 marks) was paid on August 4, 1875 (the feast of St. Dominic).

To make the transaction as secure as possible, in the eyes of the law of the country and in view of the fact that he was a foreigner, he had the deed made out in the name of the Reverend Peter Bill, of Luxemburg, who, as we have learned, had resolved to join him. He was to acquire Dutch citizenship, to which the two bishops of Roermond and Luxemburg had given their consent. From Father Bill he demanded a note covering the full amount of the purchase. This last precaution proved very wise, later on; for we shall see what great troubles for the founder were caused by the fact that not he but another person was the legal owner of his foundation.

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The 16 of June of that year, on which the final bill of purchase had been signed by Father Janssen, after he had received the consent of Dr. von Essen, was a day of special importance. With pious intent,

Father Janssen had chosen this day for the definite purchase of the property and the establishment of his mission work, because on that day Holy Church was to celebrate the 200th anniversary of the revelations of the Sacred Heart to St. Margaret Mary Alacoque, in Paray le Monial.

For the celebration of this day Pope Pius IX had recommended a beautiful prayer of dedication to the Heart of the Savior, for public use, and had enriched it with indulgences.

Father Janssen published the prayer in the May number of the *Little Messenger* and sent four free copies to every subscriber. To his co-workers, Father Bill, and the theological students, Anzer and Reichart, he wrote that on that day they all should, each at his place, dedicate themselves to the Sacred Heart in behalf of the new work. For this purpose he composed an appropriate prayer which he added to the prayer of the Holy Father. His suggestion was carried out.

In this manner the beginnings of the Steyl missionary undertakings — the first little mission house, property and personnel of the Society of the Divine Word, — were dedicated by their pious founder, and pledged to the Heart of Jesus: and there is little doubt that this touching ceremony secured wonderful blessings for the tiny seed there and then planted.

Referring to this dedication, the founder wrote:

"The mission house will never forget this origin. By its very purpose it is bound to work for the realization of the gracious intentions of the Sacred Heart, and this origin will be a lasting reminder of this

purpose and justify it in making the following beautiful words its motto:

Vivat Cor Jesu in Cordibus Hominum!
(May the Heart of Jesus live in the Hearts of Men!)"

Full of joy, Father Janssen announced to the readers of the *Little Messenger* the purchase of the estate for the purpose of opening a German-Austrian-Dutch mission house:

"With the help of God, a plot of ground and a dwelling-place has at last been acquired for the mission enterprise. We hope and pray that the Lord will look graciously upon this new holy abode, not destined for the pursuit of money or any other common worldly interests, but for the highest end that can be pursued on earth. This house shall be dedicated to the Lord of the universe and serve for the extension of His Kingdom in the most distant pagan lands. Here men shall be trained and entirely devoted to God, with body and soul and with all their strength, to the last breath of life, — men willing to follow in the footsteps of the Apostles and the missionaries of other countries; men who will not seek their own honor; men ready to sacrifice ease and comfort, even their own lives, in order to carry the torch of Christ's doctrine and the glory of God's name to all those nations that are still sitting in the darkness of spiritual death, waiting for the arrival of their rescuers.

"What a great and holy thought! May the Lord, who has given us the grace of making the decision and the start, not withhold from us the completion

of the work. May He inspire pious people to help us with their prayers and alms; for, without their support, those who are to carry on the work will be powerless."

* * *

The dedication of the mission house was set for the eighth of September, the feast of the Nativity of the Blessed Virgin Mary. But it received its first inhabitant in the middle of July. It was Henry Erlemann, a journeyman carpenter, from Wadersloh near Beckum in Westphalia, who first worked at his trade in the mission house and later became its first student.[1]

In the beginning of August, Francis Xavier Reichart, the student of theology mentioned above, joined him.

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[1] Erlemann at that time was twenty-three years old. He had always wished to become a missionary, but his father held him back because he thought the plan was impracticable. At last Erlemann decided to emigrate to America and there to follow his inclination. On his way to Hamburg he stopped over at Muenster, to say goodby to his friend and countryman, Bernard Eikenbrock, who at that time was studying at the *Collegium Borromaeum*, and who later joined the new society at Steyl. To his friend he made known his intentions. Eikenbrock had heard of the plans of Father Janssen at Kempen and advised Erlemann to go to him, because he might be able to help him. The energetic young man promptly went to Kempen and Father Janssen suggested that for the time being he should work for the new mission house. If the undertaking should succeed, he could later study and become a missionary. Erlemann was satisfied, and God blessed his resolution. This former journeyman carpenter later superintended the construction of the greater part of the present mission house at Steyl. From the year 1886, Father Erlemann labored as a missionary in China and rendered most valuable service to the mission of South Shantung through his technical knowledge of construction. At the capture of Tsingtau by the Japanese, he was made a prisoner, but was soon released. He died in China on May 31, 1917.

Both worked in perfect harmony, to make the bare and empty house somewhat more comfortable. They took turns at cooking, but neither had much praise for the other's culinary achievements. How they thanked the Lord when, at the end of August, He sent them, quite unexpectedly, an expert chef, who was no other than the Capuchin, Brother Juniper (William Janssen), for many years cook at the Capuchin monastery in Muenster.

On August 20, 1875, the Capuchins were exiled by the Prussian Government, and were assigned by their superiors to various foreign convents. When Brother Juniper went to his provincial, Father Ireneus, and asked, "And where am I to go?" he received the reply: "You will go to your brother at Kempen and from there with him to Steyl. He wants to found a mission house and he needs help. He wrote to me and asked as a favor that you should be allowed to assist him in this difficult period; and I am willing to let you go."

Good Brother Juniper did not like the idea, for he would be obliged to lay aside his habit and don civilian clothes. He begged to be sent to a Capuchin convent in Tyrol or Holland, so that he could continue the regular life of a religious. But the provincial did not change his mind, and therefore Brother Juniper said, "God's will be done!" With his few belongings, he started off for Kempen on August 18, arriving late at night, and was received with great joy by Arnold. At his arrival an incident occurred which revealed certain characteristics of both brothers.

Arnold, wishing to give Brother Juniper a little surprise, said:

"See, dear brother, here is a fine glass of beer. I purposely saved it for you from last night."

"What, stale beer! I prefer to drink a glass of water."

"Oh," said Arnold, ingenuously, "it is still very good. I often save a glass of beer for the following day."

Brother Juniper did not appreciate this questionable charity, although, later on, he confessed that he had been greatly edified by this new proof of his priestly brother's love of mortification, who found stale beer "still very good."

When bedtime came, Brother Juniper discovered that for him a sack filled with straw had been placed on the floor. Laughing, he stretched himself out upon it, and said, "That's right! for a Capuchin this is the right kind of bed."

Now preparations were definitely made for the move to Steyl, which was set for August 27, the day before the feast of St. Augustine. Brother Juniper in the meanwhile paid a visit to Steyl, to survey his new field of activity and announce to the first inhabitants of the house their early relief from their unwonted duties in the kitchen.

On August 22, Dean Boes of Kempen held a little informal farewell celebration for the departing brother priest. All the clergy of the town were present. Although many of them disapproved of the idea of the new foundation, as being unpromising,

yet all of them liked the unassuming, pious confrère and held him in high esteem.

The farewell celebration was abundantly seasoned with jests, and the "itinerant" apostle was the butt of much teasing. They all agreed that his worn-out cassock and shabby hat would fit in well with the old inn at Steyl. The following toast was proposed: "Arnold, use your last opportunity and drink another glass of the *very best;* on the Meuse there is nothing but water." Father Janssen laughed heartily and rejoiced in the cheer of the others.

Father Ostertag, director of the normal school, took out his pocketbook and poured all of its contents on the table. "Here, Arnold," he said, "this is for you and for your new mission house!" Dean Boes and all the rest of the guests followed this noble example and made up a generous farewell present, for which Father Janssen gave thanks with words of deep emotion.

Likewise, many of the good people of Kempen, during those last days, gave their mite to the great work, and showed also, later on, by their effective help, that they were keeping the former rector of the Ursulines in faithful memory. Some farmers offered to convey Father Janssen's furniture and books to Steyl. Brother Juniper accompanied them, while the rector took the train to Kaldenkirchen, the last frontier station, and there waited for the wagons. From this place they made their entry into Steyl.

Just before they reached their goal, a priest came running out of a house and greeted the new arrivals in the most cordial manner, saying, "Welcome, Fa-

ther Janssen, on Dutch soil, welcome!" This was Professor Moubis, whom we mentioned before and who happened to be on a visit with his mother. He was very glad to see that Father Janssen's efforts appeared to be succeeding at last.

Father Janssen entered his new home with a heartfelt "thanks be to God" for all the Divine assistance he had received. With confidence in the grace of God and with a strong faith, this humble priest set foot in the new vineyard to which Providence, according to his firm conviction, had guided him. He was determined to work in it with unselfish fidelity for the glory of God and the salvation of immortal souls.

* * *

The first thing to do now was to prepare for the day of dedication. The joyful event was, of course, to be celebrated in a worthy manner. It was true that the house lacked almost everything, and the little household of four alone were not able to accomplish great things. However, the good villagers went to work with great enthusiasm to supply suitable decorations. A large triumphal arch was erected, many wreaths were made to adorn the village church and the mission house, and numerous banners completed the decorations. A number of festively garlanded boards announced the character of the celebration. Father Janssen arranged the mottoes partly in German and partly in Dutch. The one above the church-door read: "Go ye into the whole world and preach the Gospel to every creature." Above the door of the mission house, where the juniper

branch had been supplanted by the crucifix, the text ran: "Unless the Lord build the house, they labor in vain that build it." In the vestibule one could read the rector's motto: "May the heart of Jesus live in the hearts of men!" And finally, in the dining-room was found this text: "This is the victory which overcometh the world: our Faith."

The dedication of the house was performed by Dean Raetsen of Venlo, as the representative of the aged Bishop Paredis of Roermond. The Solemn High Mass was celebrated by Dr. von Essen, while Father Janssen delivered the sermon. His heart was full to overflowing, and he spoke for almost one hour and a half.

The preacher led his hearers through the immense pagan countries and described the appalling distress of hundreds of millions of souls who, far from God, were doomed to the saddest of fates for time and eternity. Then he showed what had been done and was being done for their salvation, — that it was all far too little, that the Catholic Church was obliged to do far more. This, he said, was especially true about Germany, Austria, and Holland — countries which, up to that time, had not participated to any great extent in the evangelization of the world and did not possess one single mission house, while several smaller nations could boast of better things in the way of missionary aid.

"These considerations," he went on, "have moved a German priest to exert himself for the erection of such an institution. The good God has helped him, and after many efforts we have reached a modest

beginning. God alone knows whether it will be a success. For the present, we thank the Giver of all good things for His assistance. Let us hope that the house will achieve its purpose. The poor and plain appearance of things at the present should not discourage us. Even the greatest tree is at first only a tiny seed, and the strongest giant, a weak and wailing babe. We are well aware that, with the present meager resources, we are not equal to our task; but we are confident that the good Lord will give us all that we need. His holy will be done. If something comes of this, we shall thank God; if nothing comes of it, we must humbly strike our breast and confess that we were not worthy of the grace."

At the frugal banquet, twenty-five guests were present. The good people of the village had gladly lent tables, chairs, linens, cutlery, etc., for the occasion. While the diners were engaged in cheerful conversation, letters of approbation were received from two bishops, — one from Strassburg, the other from Ermeland, — and to crown the joy of the day, a telegram arrived from the Holy Father, who granted the apostolic blessing for the opening of the new mission seminary. A few days previous, Father Janssen had asked for this blessing. The answer, which, significantly, had been dispatched on the morning of the day, and received in the afternoon, read:

To Rector Janssen, mission seminary of Kaldenkirchen:

The Holy Father in hearty affection imparts his apostolic blessing to the new seminary, to the rector and the students.

"Thus it has come about," wrote Father Janssen in the *Little Messenger*, "that the birthday of our Blessed Mother has also become the birthday of our house. May it never prove unworthy of its august protectress. May the Mother of God continue to cast on this infant institution a glance of motherly love; it may need a mighty protectress. May it grow in strength and by its good spirit deserve to become a loved child of Mary."

The seed of the new missionary foundation was laid; the dew of the Church's blessing had been implored and received for it. Now it might begin to sprout and develop under the fostering care of the gardener.

4. Insignificant, Poor, and Misjudged

The work so happily begun was soon to experience the difficulties that seem to mark the beginnings of every great work. Father Janssen, rector of the young mission house, was soon to face a life more full of cares and sacrifices than he, despite his many labors and self-denials, had ever known before.

The old inn was indeed a very modest convent, and its exterior appearance as yet bore no resemblance to such an institution. The house was fifty feet long and had two stories. To the north of it was a building, ninety-five feet long, which had served as a barn. This part was much in need of repairs, but nevertheless it became necessary, the following year, to

make use of it as a dormitory for the first pupils, and as a chapel and dining-room besides.

The house had five rooms on each floor, and two somewhat roomy halls. These halls were at first used as chapels. In the lower hall a picture of the Sacred Heart supplied the only decoration. There was no altar, and there were no pews. Here the first inhabitants of the house assembled for their morning and night prayers. They had to kneel on the stone floor, and the rector's prayers usually lasted very long. From his childhood he had been in the habit of saying a long night prayer. Brother Juniper once remarked that it was rather exhausting to kneel so long on the cold stones. "Oh," said Father Janssen, "that's all for the benefit of the poor pagans, dear brother!"

With night prayers finished, all went to the second floor, to "St. Mary's Chapel." Here, on a simple pedestal, stood a small statue of the Blessed Virgin, with two candles in front of it. The candles were lighted and the *Salve Regina,* or some other antiphone according to the season of the ecclesiastical year, was sung. This custom, to finish night prayers with a greeting to the Mother of God, has been adopted in all the houses of the Society, and prevails to this day.

For almost a year the first inhabitants of the mission house attended mass in the village church of Steyl, to which they had their own key. Here they also daily said the stations. The village priest, Father Backhuis, was suffering from tuberculosis of the spinal column and was unable to walk; so Father

Janssen took over his duties and even preached in Dutch, — that is to say, in the dialect which is spoken on either side of the border and which he had learned in his native Goch. The villagers were very grateful for this arrangement, because otherwise they would have been obliged to walk to the parish church at Tegelen, a distance of two and a half miles.

In the fall of 1875, the little mission house registered nine inmates. Besides the rector and his brother (Brother Juniper), we mentioned Henry Erlemann and Francis Reichart. On September 28, Father Peter Bill arrived, and on October 28, John Baptist Anzer; on the same day (October 28) Jacob Steger, and a week later, John Holthausen, presented themselves as Latin students.

* * *

The interior and furnishings of the new mission house and the mode of living of its inhabitants were, if possible, even more modest and poor than the outward appearance of the building would indicate. The day after the dedication, Father Janssen had declared to his friends: "The house is paid for, but we begin our life here with an empty purse." The alms received had nearly all been expended on the purchase of the house. In order to avoid debts, prudence demanded strict economy in all things. Besides, this was in perfect harmony with the spirit of the founder, who had always been a man of frugal habits and, without being a religious, a lover and practicer of poverty to such an extent that his worn clothes frequently caused his confrères to tease and mildly cen-

sure him. He welcomed poverty in his new home, and felt confident that it would, in a particular manner, draw God's blessing upon his work.

Nearly all things used for the solemn dedication were loaned; and after they had been returned, most of the rooms were empty. All slept on pallets until, one by one, Henry Erlemann built bedsteads for them. Father Janssen slept on the floor longest of all, because he would not use a bedstead until the last of his companions had one; and then he ordered one with a lid, so that it would also serve as a table. He continued to use this primitive piece of furniture after he had become superior general of a large society, just as in like manner, he remained satisfied with the desk he had bought at Bocholt. It took a long time to supply the rest of the required furniture for the house, since they depended upon the one carpenter for the making of everything. There were only four chairs, although the monastic family counted five members. During meals, two of the chairs were placed somewhat close together, and a board was laid over them; thus, three were seated instead of two.

A few weeks after the dedication, four priests from the adjacent German border called on Rector Janssen. They jokingly inquired about the first missionaries ready for China. He invited his guests to take coffee and served them, standing. They requested him, repeatedly, to sit down with them; and so he was finally obliged to admit that there was not another chair in the house. That stopped the teasing, and a

few days later a dozen chairs arrived as a contribution from his visitors.

Besides furniture, all other household equipment was totally lacking. The rector ordered bowls, plates, and drinking cups from an earthenware dealer in the neighborhood. When the table was set for a meal, it reminded one of a dining-room in the poorest of Trappist monasteries.

Bed-linen, in particular, was scarce. For every new arrival, material for a new "straw sack" was the first thing to be bought. The rector proceeded very economically and always gave the exact measure of the various pieces that had to be made. When, upon one occasion, a number of large bed-sheets were donated, he had them cut in two; but then they were too small, and would not stay in place, so the rector ordered them sewed down to the beds! This settlement of the difficulty appeared to him in the light of a very useful invention, and the practice was kept up for some time.

The washing and mending was done gratis, for a long time, by kind girls of the neighborhood. Since the number of inhabitants of the mission house grew very rapidly, this was no small task.

* * *

What caused Rector Janssen still greater worries was the problem of securing the necessary victuals. During the first weeks, the good people of the village provided him with potatoes and vegetables. There were also kind benefactors from the neighboring town of Venlo, who contributed substantially. But

it was particularly Miss Helen Wolters, a young lady of a well-to-do family, who supported the young mission house with great generosity and won for it many friends and helpers among her acquaintances. Her own family strongly advised her not to make such great sacrifices for a strange undertaking that offered no prospects of success, but she remained faithful and devoted to the mission house, up to the time of her death, in 1914. Having been asked what had moved her to take such an active interest in the mission house, she replied: "When I saw Rector Janssen for the first time, and heard him speak, I was convinced at once that he was a truly pious priest who had nothing but the honor of God and the welfare of his neighbor at heart: it is not so very difficult to recognize a pious priest. And for this reason I had great confidence that God was with him and that his work would succeed."

The good sisters in the hospital at Venlo also worked with great willingness for the mission house, and for years rendered valuable service, especially by sewing.

Welcome though this help from the neighborhood was, it was not enough to supply all wants. Winter approached, and it became imperative that a larger supply of staple articles of food should be procured. The rector talked the matter over with his brother, Juniper, who, as a member of the Capuchin order, had had experience in collecting alms. He was quite willing to try his luck in Germany, in behalf of the mission house. Brother Juniper, although he was at first doubtful about his brother's undertakings, and

had himself come to Steyl against his own wishes, had by this time become fully converted to the cause. His change of attitude had been brought about through a dream which Brother Juniper had, and which he relates as follows:

In a dream I was present at a little assemblage of priests in Muenster. The Right Rev. Bishop presided. He mentioned an important position for which a new occupant was to be appointed, and asked the priests present to suggest a suitable man. One of them said, 'That would be something for that little vicar, Janssen, at Bocholt; he is considered as an enterprising and thoroughgoing man.' The bishop became very grave, and said, 'Gentlemen, I wish all my priests had the same spirit as Father Janssen.' This information in a dream changed my mind completely regarding my brother's intention of founding a mission house, and I thanked God that He had opened my eyes."

The first attempt at begging alms was to be made at Straelen, but it came to a premature close. Brother Juniper had just been led to the first farmer by the parish priest, and introduced, when a policeman entered. To beg for alms at that time was prohibited by law. The farmer had enough presence of mind to invite the guardian of the law to have coffee, and to ask him to sit next to Brother Juniper. The two men entertained each other; and the man in uniform, being a guest in the house, could not bring himself to be so impolite as to arrest the Brother. Right in the midst of the conversation, Brother Juniper rose and, accompanied by a member of the family, went

to a neighbor. Twice that same afternoon at different farms he met the policeman, who eyed the suspicious-looking stranger with the long beard with ever-increasing distrust.

In the evening, the report reached the parish house that, in a meeting of the village council, a "liberal" citizen had made the "awful" revelation that, most probably, a disguised monk was going through the place and begging the people for alms, and was in consequence "infringing on the laws of the land." The police had received orders to arrest the dangerous individual, the following day. When the policeman arrived, next morning at eight o'clock, he was informed that the disguised monk had left and crossed the Dutch border, *at six!*

Naturally, it was a great disappointment for Father Janssen when Brother Juniper reported his failure. What to do next became the question. A week later, a wagon arrived from Straelen and brought thirty bushels of potatoes. Two farmers had heard that a begging religious had been chased out of the parish, and in honest indignation had declared, "Just for spite!" and so contributed a good load of potatoes.

Another begging tour, at Kempen, remained undisturbed and was so successful that for several months no further attempts were necessary.

Good Brother Juniper made many more trips, and on his wanderings was received with great kindness by a large number of families, many of whom also subscribed for the *Little Messenger*. When he came back to Steyl, there was always rejoicing among the

inhabitants, for Brother Juniper was a man with a truly golden heart and sunny humor. In material things he was of invaluable assistance to his brother, in those days. All, but especially the younger students, were much devoted to him and gladly helped him in his many tasks in house and garden. He knew how to keep them interested in work. He discovered that Jacob Steger had decided talents for cooking, and it did not take him long to make of him a very satisfactory substitute during the times of his absence. John Holthausen was good at peeling potatoes, while Anzer and Reichart, the students of theology, washed the dishes. Erlemann worked indefatigably in his carpenter shop, and was the practical man around the house.

After a few months, a houseman was added to the personnel. This was Joseph Althoff who, for many years, had served in a similar capacity in a convent at Duelmen, and had lost his position after the expulsion of the religious orders. He became the faithful helper of Brother Juniper.

* * *

The chief advocate of the new mission house was the *Little Messenger of the Sacred Heart*, whose task it was to make the work known, to win friends and benefactors, and new members. The paper was still printed at Paderborn. When the printed copies arrived, each month, at the station in Kaldenkirchen, the whole monastic family went there; and in a rented room the packing and shipping was done. This labor usually took but a few hours.

However, the great distance between the place of

printing and shipping caused considerable difficulties, and Rector Janssen soon began to think of installing his own plant. Before the end of the year 1875, the first hand-press arrived, and the magazine has been printed at Steyl ever since. This was the humble beginning of the Steyl Mission Press, of which we shall have more to say later.

Of course, the parcels now had to be taken to Kaldenkirchen. At first, the members themselves pulled the wagon. Then, the students conceived the idea of loaning a neighbor's dog-cart; and later, they had one of their own. Such was the first *Parcel Post service* between Steyl and the nearest German post-office!

The good Lord soon provided better transportation. An altar that was old but still in good condition had been donated and shipped from Aachen to Kaldenkirchen. The little mission house had two priests, but no altar, and the joy over this great gift was fervent. But the pressing question arose: How to fetch the altar to Steyl? Brother Juniper asked a curate of his acquaintance whether he did not know a man that would do this service to the mission house. The priest mentioned a family named Spee. These good people were ready at once, and even declared themselves willing, every month, to cart the packages of the *Little Messenger* to Kaldenkirchen, free of charge; and they did so for several years, until the mission house owned its own horse and wagon.[1] The

[1] The first horse of the mission house was a little black pony that was given to Rector Janssen as a present for his saint's day, July 18, 1881. Beautifully decorated, it was led into the dining-room, directly in front of the unsuspecting rector. On it sat John Weig, the youngest of the students,

same good family offered a room in their house as a depot for mail and printed matter of the mission house, and this service has been kept up for forty years. Here we have another example showing how people of the poorer classes, in particular, showed active charity to the mission house and furnished the most important means for its further development.

Father Janssen wrote in the January number of the *Little Messenger* (1876): "Until now the good God has helped our little mission house especially through the gifts of the poor; and we are grateful for that, because these are the gifts on which the greatest blessing rests. May they help us to become truly poor in spirit, for theirs is the kingdom of God. Money, though we need it badly (for instance for a new building), is our least concern. The Lord has said, 'Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you.' These words apply, above all, to houses of this kind. Therefore we beg Him unceasingly, through the patrons of the house, to make us good and pious, and also to send us good and pious people as co-workers in His vineyard."

These lines reveal more clearly than long descriptions the spirit in which Father Janssen tried to fulfil his duties as rector. He cultivated the spirit of prayer, in every possible manner, in his little monastic family. On the very day of his arrival at Steyl he

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dressed as a zouave. In the name of the pony, young John offered willing service in a poem, the end of which read,

"Oats I like, but not the whip!"

caused to be set up the order of prayers that were to be recited daily. Among them was one that was to be repeated every fifteen minutes, at the stroke of the clock. It consisted of short alternating acts of Faith, Hope, and Charity, contrition, and spiritual communion. Later, a petition for the seven gifts of the Holy Ghost was added. All in the house had to say it; when several were together in one room, the senior had to lead. This precept was observed also in the study-halls and in the workshops of the brothers. The custom of the "quarter-hour prayer" still exists in all the institutions of the Society.

To frequent prayers were added acts of mortification, for which the poverty of the first years offered many opportunities. The rector himself showed the best example in this regard, for he had fewer wants than anybody else in the house. This made it easier for the others to suffer the want of many things that they might rightfully have expected. They thus learned to get along with little and to feel happy in their poverty. Every alms, every little help given the house, was highly appreciated, was accepted with gratitude and used economically.

Father Janssen, all his life long, manifested a truly touching gratitude to his benefactors. Through all kinds of little presents, such as books or devotional articles, he tried to please and make returns to them, but he never flattered anybody. His simplicity and his supernatural attitude in all things won him the good-will and ready helpfulness of the faithful.

But he was even more grateful to the good God than to good men, for to the Divine blessing he at-

tributed every success. He said many prayers to invoke that blessing also upon his benefactors. The list of contributions published in the *Little Messenger* always closed with a little blessing such as the following for the donors: "Sacred Heart of Jesus, be their reward!". . . "Sweet Heart of Mary, be their protection!" . . ."St. Joseph, obtain for them a happy hour of death!"

The general contributions were entered in a "St. Joseph's Book," those for the household, in a "St. Anne's Book."

* * *

The world at large, as a rule, does not give recognition to that which is small and poor. Father Arnold Janssen's undertaking at Steyl furnishes another proof of this. Among the educated, especially among the clergy, the opinion prevailed that Father Janssen's work had no prospects of success.

The rector knew this quite well, and the knowledge was just another burden added to his many difficulties. These doubters pointed to the insufficient means, the poor beginning, and the kind of people that had charge of the work, — and *particularly* to the latter, as a sure indication that nothing would ever come of the attempt. The rector was almost everywhere received with suspicion, as a man of unsound ideas; and some judged him even more harshly. The expectation of a quick disintegration of the household personnel was general.

Most of the educated Hollanders in the neighborhood of the mission house shared the opinion held in

Germany. Father Backhuis of Steyl, who otherwise favored the undertaking, said on one occasion: "Father Janssen thinks it is possible; but no one will ever see him succeed." Men of Tegelen prophesied that the undertaking would end in bankruptcy, and that the foolhardy Germans would soon return home.

That lay people should speak in this manner need not surprise us. Viewed from a business standpoint, the thing looked hopeless. As a religious work, undertaken for the glory of God, it might have caused some to judge differently, and probably did so. The need of a German-Austrian mission house was freely recognized. This honest attempt, made with the consent of the hierarchy and the blessing of the Holy Father, should have received the active support of all friends of the missions; but this was the fact only in a very limited sense. Large Catholic circles showed no interest, for a long time after the work had been got under way. If the common faithful had not stood by Father Janssen and his work, no missionary would ever have gone forth from Steyl.

It goes without saying that Father Janssen keenly felt this want of interest. If he did not allow this to discourage him, we must ascribe it to his wonderful faith and trust in God; but it remained a heavy cross for him, for many years. The picture of his life would be incomplete if this fact were omitted. Letters still in existence prove how much it hurt him that the most influential German Catholic mission magazine, *Die Katholischen Missionen* (*The Catholic Missions*) failed, for many years, to mention his

work, and refused to accept notices of activities at the mission house; and if ever reference was made to the Steyl project, it was done in the fewest possible lines. Whatever the motives of the editors of the *Catholic Missions* at that time may have been, this much is certain, that a more friendly attitude would have materially facilitated the work of Father Janssen.

Among the list of contributions mentioned in the *Catholic Missions* during this period, as having been received for the most divergent purposes, only very rarely was a mite announced for Steyl — poor Steyl, which, at the time, was passing through a series of most severe crises. What was more harmful than the lack of material contributions was the impression created among the readers of this high-class magazine that this first German mission house did not deserve recognition and support.

These tactics may have impeded the development of the Steyl mission work, but they did not prevent it. The Lord, who had chosen His instrument for the execution of this work, led Father Janssen on this hard and thorny road, to increase his merits and test his faith. He stood the test.

Besides, these difficulties were not the worst part of his sufferings. The gravest trial for the young misionary society was to be an internal crisis, — one that shook it to its foundations, for six months, and of which we shall speak in the next chapter.

5. Storms Ahead

The following chapter is an illustration of the old truth that even the best of men sometimes cause one another a lot of trouble, unintentionally.

We are acquainted with all the persons connected with the founding of the first German mission house. Besides Rector Janssen, there were Father Bill, Dr. von Essen, and the clerics Anzer and Reichart.

According to agreement, Father Janssen was to administer the internal affairs of the house, independently, while in all important external matters Dr. von Essen was to have a deciding vote. Father Bill was at that time forty years old. He had begun his theological studies late in life and was not ordained until he was thirty-one years old. He was a man full of zeal and missionary enthusiasm. The clerics Anzer and Reichart had received minor orders and had almost completed their theological studies; in the company of the three mature men, they represented the fire of youth. Both were young men with ideal aspirations.

All the five men were truly pious and deeply devoted to the cause of the missions which had brought all of them together; but their several virtues did not keep them from maintaining widely divergent views on many questions; and these divergencies of opinion led, in the course of a few months, to such serious disagreements that hearty co-operation among them came to be quite impossible.

Since Father Bill and the two clerics Anzer and Reichart had given up secure situations in life in order to join Father Janssen, he looked upon them as in a sense co-founders with him; he called them by that name and had promised that he would formulate the statutes for their new mode of living through consultation with them.

Perhaps this promise was a rash one: at least, it became a serious handicap for him, the responsible and actual head of the institution. Furthermore, it was a source of almost inescapable difficulties when he attempted to work in association with these men who were so disparate in age, training, and nationality. As soon as a dissenting number of this group began to claim their rights under his promise, a split in the little community became unavoidable. It is very likely that Father Janssen, when making his promise, had only thought of a *consulting,* not a *deciding,* participation in the internal and external formation of the new institute. At any rate, nothing had been settled in writing.

Added to this condition of indefiniteness concerning the exact relationship of these five members, one to another, there was also, at first, a certain sense of indetermination about the purpose and scope of the work. A mission house was to be founded for Germany, Austria, and Holland, — that was the plan. Such houses existed in other countries, but they differed from one another in many characteristics of rule and methods of operation: for instance, the mission house of Mill Hill in England had a much more stable organization and a more monastic character than the

Paris seminary. As a consequence, it came to be a matter of indecision which of these two was to be the model for the new house at Steyl; and in view of the final outcome, it turned out to be a good thing that this was so, because it kept this German undertaking from being moulded into a foreign and perhaps very unsuitable form.

And so, in the beginning it was of course very difficult to determine the exact policy according to which the new institution was to be established; and it became necessary to codify and to try out ideas as they were presented, since all the participants in this initial work possessed a great amount of good-will but no experience in these matters. Here the danger of disagreement soon became more and more obvious and more and more acute, resulting at last in the withdrawal of Dr. von Essen, Father Bill, and Frater Reichart from the work: Frater Anzer alone remained with Rector Janssen.

* * *

On August 5, 1875, the day after the bill of purchase of the house had been signed, Father Janssen had his first conference with Father Bill and young Reichart (Anzer did not arrive until October 28). Three subjects were proposed for discussion. The first was the sending of a letter to all those bishops whom Father Janssen had not been able to approach in the previous spring. On this matter an agreement was arrived at and was signed by Rector Janssen, Father Bill, and young Reichart, and also by Dr. von Essen.

The second subject of the discussion was the question of determining who should be the superior of the house. All three agreed to ask the bishop of the diocese to appoint Father Janssen as provisional superior, with the understanding that the permanent superior was to be elected after the statutes had been definitely formulated.

On August 7, the rector wrote to the bishop; and on August 10, a confirmative answer was received from Bishop Paredis. This action established Rector Janssen, officially, as head of the new house.

The third point of the conference was the scope and purpose of the work for which they were to unite their efforts. Rector Janssen had prepared a preliminary draft, in Latin, under this caption: *"Mens nostra in erectione domus missionum in Steyl"* ('Our Intention in Founding Steyl Mission House'). Since the plan outlined in this document gave rise to the most serious disagreements, we shall quote it, at least in part:

"Our general aim is the service of God and our neighbor by spreading the knowledge and love of the Blessed Trinity. . . .

"Of the three Divine Persons, we wish to worship in particular the Divine Word who dwells in our midst in the tabernacle. . . .

"Our special aims are (1) the propagation of the Faith in pagan countries and (2) the cultivation of true science — theology and natural sciences — in the spirit of St. Thomas Aquinas. . . . The second purpose supplements the first.

"Our house, therefore, is to be open to the working out of this double purpose — that is, to those who wish to become missionaries, and to those who, as teachers, are ready to fit themselves to become teachers of the former. Over and above these special purposes, we shall do what we can for the glory of God and the benefit of the faithful by preaching and writing.

"To accomplish these things the more easily by their intercession, we choose for our institute the following patrons: the Blessed Virgin Mary, the Holy Archangels (especially Michael, Gabriel, and Raphael) St. Joseph, and St. Ann. Besides these principal patron saints, we shall revere the Holy Guardian Angels, the Holy Apostles Peter, Paul, and John, St. Augustine, St. Francis, St. Thomas Aquinas, St. Francis Xavier, Saints Catherine of Alexandria and Catherine of Sienna, St. Christina, St. Ursula, St. Theresa, and Blessed Margaret Mary Alacoque.

"Since our house, on account of the unfavorable conditions of the time, will not have any religious vows, it will be left to the individual members to determine what means they wish to employ to dedicate themselves to the Sacred Heart of Jesus: but it is desirable that all should adopt the third rule of St. Dominic." (There was another regulation relating to money and property: the members were to remain in possession of all they owned, but were not to handle money directly.)

In the discussion of these fundamental regulations two provisions were immediately opposed by Father Bill and young Reichart. The first was that which

represented the cultivation of science as a special task, and which indicated that the teachers were to form a special division, aside from the members that were to go to the missions. It seemed to them that the cultivation of science, inasmuch as it was necessary for the training of the missionaries, was to be taken as a matter of course, but that it did not deserve any such special emphasis.

Still greater objection was taken to membership in the third order of St. Dominic, with one day of fasting and four of abstinence each week. Father Bill, in particular, opposed it. Who was to observe these days? he queried. Certainly not the students from twelve to twenty. The teachers? In clerical seminaries professors were usually dispensed from fasting, on account of their strenuous activities. The missionaries who returned from their districts sick and exhausted could not be expected to observe them. In the missions themselves, the missionaries would have to eat what they could get, and should not be subjected to such regulations. In short, this rule would become the source of many exceptions and much discontent.

Frater Reichart declared that he did not favor this plan and could not vote for it. However, no decision was made; and Father Bill returned to his parish, to arrange everything for his permanent entrance into Steyl, for which he had chosen the twenty-eighth of September.

* * *

Father Janssen employed the time preceding the dedication of the house to examine these controversial

points and come to a definite conclusion. The proposals represented no sudden notions of his. In his letter to the archbishop of Cologne, March 17, 1875, he had mentioned, as a secondary purpose of the house, the cultivation of the sciences and also his intention of adopting the third rule of St. Dominic. He had also informed the archbishop that his plan had received the consent of the bishop of Roermond. Dr. von Essen moreover, who was himself a member of the third order, had signed this letter and thereby given evidence of his consent. Furthermore, the archbishop of Cologne and all the other bishops had approved of Father Janssen's plans, and the scholarly bishop Haneberg of Speyer had, in particular, warmly recommended the cultivation of the sciences for missionary purposes.

Thus we see that the founder had strong backing for these ideas, which of course were also in complete harmony with his own views and inclinations. He was a professional teacher and as such understood more clearly than others the necessity of cultivating the sciences in a truly Christian spirit. Besides, he also calculated that many young priests who, on account of the *Kulturkampf*, could not find a position in their home country, would join him. To win these for his work as teachers seemed to demand that a special division should be made in the membership. They were not to be obliged to go to the missions, but were to be teachers in the mission house and do literary work.

That Father Janssen should look for a solid religious basis for the community life in the new mission

house and, to avoid mistakes and long experimenting, adopt a mode of life tested by many centuries, was dictated by sound judgment. He chose the third rule of St. Dominic because the Dominicans seemed to combine in a most happy manner, preaching of the word of God with a life of penance.

During the next few weeks Father Janssen procured the statutes of several orders and congregations, to study once more the question as to which religious rule was to be adopted. This examination confirmed him in his resolution, and the day after the dedication of the mission house, on September 9, he wrote to Father Bill that community life according to the third rule of St. Dominic had begun and that the students also were to observe it.

In the meanwhile, serious doubts had arisen in the mind of Father Bill. He says of them: "What I saw and heard on my last trip; what was discussed in the conference of August 5; what Dr. von Essen told me about Father Janssen; finally, my own closer acquaintance with him, caused me to doubt very much whether he would be the man who had enough practical knowledge of the world to found such a work. In religious matters he seemed to be too narrow-minded. I did not doubt his virtue, his good-will, and also his energy; but I had always hoped that a man of high standing, experience, and practical knowledge would join and have enough authority to make Janssen submit to him: that he would take much from me I doubted, even at that time. However, such a man was not found. I also doubted whether Dr. von Essen would or could do anything

in this matter. I began to think it would be better to postpone my entrance for some time."

These disquieting doubts became so strong that Father Bill resolved to consult his bishop. He mentioned all his difficulties concerning the person of the founder of Steyl, and stated that he considered it advisable to wait for a while. He also referred to the third rule of St. Dominic. But the bishop became impatient, and interrupted his visitor with the words: "He who puts his hand to the plow must not look back!" Yet he also consoled Father Bill, and said to him: "Father Janssen has studied everything that concerns the missions and missionary congregations; he will find out what is best."

"The words of the bishop, 'He who puts his hand to the plow must not look back,' decided the matter for me," continues Father Bill's report. "I decided to join Father Janssen as soon as my affairs were put in order. I renewed my resolution to devote myself to the work, and did this frequently. I considered that my feeble powers were to be exercised in aiding the beginning of this work, and would probably continue at least until more capable hands should come to seize it and carry it out. I thought that, if no beginning were to be made, the way would be closed against anybody's coming to complete it, for I was deeply convinced that a German mission house was both necessary and possible."

* * *

Father Bill arrived at Steyl on September 28. He was not at all favorably impressed, and soon found various reasons for criticism. The doubts he had

conceived as to the fitness of the rector continued to grow, and he was therefore disposed to find fault and to seek imperfections rather than to note what was good and pleasing. Most of the things which he described as unsuitable were in reality only trifles. The prayers of the Way of the Cross did not suit him; the time after the noon-day meal was not the proper time for the saying of the stations in common; the *Veni Creator Spiritus*, according to common usage, should come before the religious exercises, whereas Father Janssen had it sung after morning prayers; between morning meditation and mass he missed the time for immediate preparation; there were too many prayers, and they were too far-fetched; the clerics should receive communion during mass, surpliced, instead of before mass and with the others; all inhabitants of the house, for the sake of the good example, should on Sundays go to Tegelen, for high-mass in the parish church.

More serious are his criticisms of the rector: he was lacking in a sense of order, and showed no talent for organization; he was unpractical and was especially ignorant in pastoral problems; he thought more of his own prayers than of the liturgical prayers of the Church; he did not carefully observe the rubrics — for instance, at the *Gloria Patri* he made the sign of the cross, instead of merely inclining his head; he was over-zealous in cultivating strange methods of devotion which he had taken from the writings of Catherine Emmerick, Mary of Agreda, Grignon de Montfort, and other mystics of modern times, or such as were found in his home diocese of Muenster

but were not suitable in a mission house that was intended for all countries and continents. In particular, Father Bill complained that Father Janssen was not open to suggestion from others, and that he tenaciously clung to his strange ideas; that he made little progress with his work, and continually deferred important matters and declined all help offered him, and could not be induced to plainly state his intentions regarding the founding of the mission house.

Soon new difficulties arose. Father Janssen intended to fit up dormitories and schoolrooms in the adjacent buildings, while Father Bill wanted the garret to be fitted out as sleeping quarters for the students. When Father Janssen consented at last, Father Bill was dissatisfied because the work did not progress rapidly enough. There were many such little causes of discontent, but the chief reasons remained — those referring to the adoption of the third rule of St. Dominic and to the special cultivation of the sciences.

It is easy to see from the foregoing that Father Bill was pessimistically inclined; he lacked that cheerful optimism which alone would have enabled him to overcome the difficulties that are unavoidably connected with such an undertaking. We also understand that Father Janssen, at the side of such a companion, had his misgivings and doubts regarding the future.

* * *

What was the attitude of Fratres Anzer and Reichart? The two young men were full of idealism and

enthusiasm, and for them it was easier to overcome such difficulties. But the development of the new mission house appeared much too slow to them. What they desired was an early adoption of a constitution fixing the aims and purposes of the new foundation, and a more perfect regulation of their community life, both in their studies and religious exercises. The cautious and somewhat hesitating manner in which the rector approached his tasks, and his unyielding attitude toward all violent urging, put the patience of these fiery young men to a severe test indeed.

It is easy to comprehend how they would be likely to listen to the complaints of their priestly associate, who, besides being older than Father Janssen, had the advantage of greater practical experience; besides, Father Bill's ideas almost completely harmonized with their wishes. It was surely far from Father Bill's mind to cause an estrangement between these first associates and their rector, but his mode of acting necessarily led to that. And so, Anzer and Reichart also began to show discontent. They expected some amelioration of the uncomfortable situation through the drawing up of a constitution, and therefore they urged Father Janssen to keep his promise and draw up statutes in consultation with them.

Several conferences were held, but instead of bringing about a solution, they only served to accentuate the differences. Father Janssen would not give up his two main points, the special cultivation of the sciences and adoption of the third rule of St. Dominic. To the other three, these plans appeared more and

more irreconcilable with the missionary purposes of the house. They wanted missionary work among the pagan races designated as the sole purpose of the Society, and every other task expressly excluded. All who entered were to devote themselves in the same manner to this one purpose. The religious foundation was not to be the rule of the Dominicans, but the tried and tested constitution of one of the mission houses already in existence.

Opinions differed widely. Father Janssen was not at all willing, at the very beginning of his work, to give up the plan of organization which he had chosen after mature deliberation; nor was he willing to have it thrust aside by a vote among four men, two of whom, on account of their youth, were scarcely able to judge wisely. He deemed it right to postpone the drawing up of statutes to a later date, which thing, of course, greatly aggravated his opponents who, as co-founders, believed themselves to be entirely within their rights in urging an early settlement of this matter. They were confirmed in their opinion by outside influences.

Father Bill himself mentions as one such influence the visit of Bishop Vaughan, of Selford, England, founder of the Mill Hill mission house and later Cardinal and Archbishop of Westminster. On January 29, 1876, he stopped at Steyl while on a journey through Europe. Father Bill was absent, but Fratres Anzer and Reichart described their difficult position to the experienced churchman. According to the assertions of Father Bill, Bishop Vaughan approved of all their demands and told them that they

had the right of a deciding, not a mere consulting, vote. He condemned the introduction of the third rule of St. Dominic and all the plans of Father Janssen, because, so he asserted, they aimed at the founding of a new religious society such as the Holy See would not countenance. He also declared that the Church was to be directed by the secular clergy, and that therefore it would be well for them also to form a union of secular priests.

The encouraging effect of these words upon the three men can be easily imagined. Father Bill later wrote to Father Janssen that Bishop Vaughan's visit had been fatal for Steyl, and relates: "I cannot deny that what Bishop Vaughan said confirmed me in my ideas." He also influenced young Reichart, who was later received into his (Bishop Vaughan's) diocese.

The bishop had not spoken to Rector Janssen about the controversy, and he therefore found it hard to believe that his co-workers had been unfavorably influenced by this visitor. Moreover, it is only fair to assume that the churchman did not intend to cause difficulties for the founder of Steyl, — that he simply considered the constitution of the Mill Hill mission house as more suitable for the purpose intended. He always maintained a friendly interest in the mission house at Steyl, up to the very time of his death, which came on June 19, 1903.

Father Bill also sought advice from priests of his home diocese, and frequently consulted with Dr. von Essen and other clergymen. Everywhere, so he reports, his ideas were adjudged correct and the ideas of Rector Janssen condemned. There was need of a

German mission house, but not for a new order or religious congregation. On either side, the conviction grew that the opinion held was the only correct one; and this state of affairs led to much discontent.

* * *

All concerned suffered much under these circumstances. The founder expressed himself as follows concerning these dark days:

"In the meantime, the mission house had to withstand many grave internal struggles. Among those associated with me in the foundation there soon developed differences of opinion regarding the purpose of the work and the means to be applied. Chief among these dissenters was Father Bill. He was a really good-hearted man, but did not have a proper conception of the undertaking. The other two, Fratres Anzer and Reichart, were too young for such matters and were still preparing for higher orders. But as they were the first to join, a certain influence in the determination of the rules could not be denied them. There was, besides, an unfavorable outside influence exercised on these three co-workers of mine, otherwise so dear to me. It is to be regretted that even Dr. von Essen succumbed to it. So there was not the proper harmony, without which a work of this kind could not be carried out successfully.

"It is plain that I suffered much under these conditions. How often did I sigh, 'O Lord, how can this work ever succeed?' The whole situation was very depressing, and it is not to be wondered at that

I grew much more ill than was ordinary for me, and lost much weight."

Good Brother Juniper noticed that his brother, the rector, was carrying a heavy cross; but Father Janssen never intimated what so depressed him, with the exception of one occasion when he burst into tears and hinted at the difficulties he had to contend with. Brother Juniper relates that at this time the rector was seen even more frequently than usual praying and especially making the stations in the village church of Steyl.

What hurt Rector Janssen most was that young Reichart seemed to turn away from him more and more, for he loved him with a special and paternal affection. He says himself: "I truly loved Reichart. A month before our separation, I said to him: 'I have been thinking that the Lord could not punish me more severely than by your going away. Let us both pray to the Sacred Heart that this will never happen.' But Reichart replied that he could not promise to stay."

Father Bill also suffered greatly. He had made many sacrifices, and now all his hopes seemed to be vanishing. He confessed later: "I endured the greatest mental tortures when I saw that Father Janssen was trying to introduce so many things which, according to my opinion, were foreign to the idea of a missionary society and endangered its very existence. I stayed and struggled as long as I did, and exposed myself to great inconveniences, in order (according to my opinion) to save the mission house."

The young men, Anzer and Reichart, were in a similar frame of mind. They felt disappointed and viewed the future with grave concern. With growing impatience they urged on Father Janssen a settlement of the prevailing difficulties.

It is surprising that, during this period of stress no one ever thought of trying a temporary solution, with the intention that, after a few years during which they could gather experience, they should then adopt a permanent constitution. This would appear to have been a most natural disposition of the matter, since all agreed in the main purpose of the foundation.

Furthermore, Rector Janssen had given assurance regarding certain points. He had promised not to found a Dominican congregation, not to introduce the habit of the Dominicans, but instead, the cassock of the secular priests; even the contemplated introduction of the third rule was to be mitigated so as to retain only the four days of abstinence in the week. However, the minds of all were already too much disquieted. The three co-workers insisted on a thorough solution by the drawing up of complete statutes. Towards the beginning of March, 1876, the gathering storm clouds in the little community at Steyl had reached such proportions that a break was imminent. It came sooner and more vehemently than any had surmised.

6. The Storm Breaks

The more his associates doubted Father Janssen's ability, the more he lost authority with them. The following report of Father Bill gives a fairly accurate portrayal of the situation:

"It was early in winter; we three, the two clerics and I, one evening took a walk. We spoke together about the lack of order and progress in the house. The two clerics complained particularly that no opportunities were given them to complete their theological studies. I remarked about necessary repairs that were constantly delayed. Thus we all reached the conclusion that Father Janssen, despite his merits, had no talent for organization, and that he should take advice from others, and so on. Suddenly young Anzer said: 'Well, Father Janssen need not necessarily be the superior,' and gave me a significant look. I understood him at once, and answered sharply: 'How can you harbor such thoughts? It is a matter of course that Father Janssen should be superior.' That settled this point, and it was never mentioned again. It is likely, however, that if it had come to a vote, the two clerics would have chosen me, but neither I nor Father Janssen would have favored that, and I would have declined to accept it. The thought, otherwise, never entered my mind."

There is no reason to doubt this statement, but the thought that Father Janssen was not the right

kind of superior and in his present temporary position could not demand strict obedience from his co-founders greatly influenced their conduct. Rector Janssen, however, demanded that obedience, and the bishop of Roermond confirmed him in his attitude, as we shall see. This divergence of opinion brought matters to a climax on March 4, 1876. Both Father Janssen and Father Bill later described the course of events, which were substantially as follows.

We have learned that Father Janssen on Sundays held the services for the sick priest at Steyl. Father Bill usually said his mass early, so as to be able to go to High Mass at Tegelen later. On that day (March 4), a Saturday, the rector addressed Father Bill in the evening, in these words:

"Will you be kind enough, to-morrow, to say your mass after mine?"

Father Bill replied:

"I shall think the matter over."

Father Janssen reports: "I did not think it necessary to pay any attention to this remark, and after night prayers I announced the order of masses for the following day. Father Bill interrupted me and remarked that I should not settle the order as yet. I replied that it would be well to observe the order as announced."

Father Bill reports that, after the announcement, he declared to the rector: "I have thought the matter over and intended to speak to you; I wanted to say my mass at another time." This provoked Father Janssen, and in anger he replied: "I command you under the law of obedience to say your mass after

mine to-morrow," and then added: "We should have a greater blessing from God and be more sure of our salvation if we performed all our work with humility and obedience."

* * *

This clash before all the members of the little community made the secret antagonism public and revealed the impossible situation.

Father Bill said his mass at the time appointed by the rector. But soon after, he went to the rector's room and declared that he had obeyed, not because he thought the rector had a right to command him, but only because he had wished to avoid scandal, and because he had had no chance the night before to explain his standpoint.

The rector inquired pointedly whether he recognized him as his lawful superior or not. Father Bill gave evasive answers, but the rector insisted on a plain statement meeting this question. "Thereupon I answered," reports Father Bill, "in measured tones: 'My present ecclesiastical superior is still my bishop, who has given me permission to join you in order to found this work for the missions. And since the work is started in the diocese of Roermond, I am subject to the jurisdiction of the bishop of that see.' "

Rector Janssen saw it was time to clear up his relation to his co-workers. Silence and patience, as heretofore, would not now solve the problem. After dinner he called the three men to a conference. He laid the matter before them and pointed out that this was a matter of principle. Then he asked Father

Bill whether he granted that the rector of the house had the right to designate the time when he should say mass. Father Bill refused to answer.

A report of the conference was drawn up and signed by all. Rector Janssen remarked, at the end: "This is a serious matter. I shall go to the bishop of Roermond and lay it before him."

This was done. On March 6, Rector Janssen read the report of the meeting to the aged bishop, and discussed the difficulties he was encountering. He also mentioned that, before the law, Father Bill was owner of the house. This circumstance had now begun to worry the rector.

Bishop Paredis shook his head, but assured the rector of his assistance. Two things in particular, he said, must be attended to at once: first, the property must be recorded in the rector's own name; second, the rector must hasten the drawing up of the statutes as much as possible.

The following day Rector Janssen took steps to carry out both wishes. Since the numerous conferences concerning the constitution had not led to any agreement, he asked the three men to formulate their ideas and wishes in writing and submit them to him. He also informed Father Bill of the wish of the bishop and demanded that the property be restored to him. This second demand encountered strenuous opposition from Father Bill, who declared that he would go to the bishop of Roermond himself and talk the matter over with him.

Father Bill refers to this matter in his notes, as follows:

"I tried to gain time, in order to find help and advice. I had only reluctantly permitted the property to be recorded in my name; but now that we had been waiting in vain so long a time for the statutes and Father Janssen seemed to evade the issue, while we continued to be most anxious to know, once and for all, whether ours was to be purely a missionary society or a religious order with all kinds of purposes, I deemed it wise to use this property right as a means to force Father Janssen to make his intention plain."

* * *

This surprisingly strong resistance opened Father Janssen's eyes completely. He recognized how weak and uncertain his position was. Therefore he urged Father Bill very strongly to consent to the transfer of the deed; but he urged in vain. There was nothing left to do but to wait once more upon the bishop of Roermond. On March 9, he declared to Father Bill his intention of going to the bishop, and invited him to accompany him, which he did. On the evening before this trip, the rector said to his brother Juniper: "Now it will become manifest whether the work is from God; if not, let it break up now; I am satisfied. If that is the will of God, then it were better for it to come to a head today than tomorrow. I have only had God in mind."

The bishop listened to each man separately. He admonished them to treat these things as trifles, and stated that he would send his decision in writing, and that all should carry it out faithfully. The decision of the bishop was given on the tenth of March, and

the English translation of the French original is as follows:

"Some Remarks Concerning the Mission Seminary at Steyl:

"First, relating to the instruction: it must, of course, be based on Christian doctrine. Nevertheless, natural sciences may also be taught, for they may prove useful for the missionaries, especially in China.

"Secondly, in public services, the provincial and the diocesan statutes must be observed.

"Thirdly, It is absolutely necessary that there be a superior. If all members want the same degree of right and the same authority, that is socialistic.

"Fourthly, it is fair that Father Arnold Janssen, who has done so much for the house, should be recognized as superior with the required authority.

"Fifthly, rules and statutes must be drawn up so that all will know by what to govern themselves. These statutes must be submitted to the bishop of the diocese and then to the Holy See. Every change in these statutes must receive the approbation of the same authorities.

"Sixthly, I hear the property right to the house is vested in Father Bill, while Father Janssen furnished the money to buy it. This is absurd, especially since new buildings are to be erected. Therefore, according to my opinion, the property right should be transferred to a trustworthy layman, but such a person is not easily found.

"These are, in a few words, my views. If the inhabitants of the house will carry them out with a willing heart, it will soon be possible to say: 'How good and lovely it is when brothers live in harmony.'

† J. A. PAREDIS,
Bishop of Roermond.

The same day Father Bill received an answer to a letter which he had written on March 6, to the bishop of Luxemburg. It reads in part as follows:

"I cannot and will not meddle in the affairs of the mission house, since I have neither the right nor the necessary information to do so. In all questions of conscience you must follow the advice of your confessor. . ." Then he admonishes him to do all in his power to prevent such a sublime work from being ruined by human frailties. "You have voluntarily joined yourself to Father Janssen, taking him as your superior and guide," continued the bishop; "and I have done nothing in the matter except to permit you to leave your parish and join Father Janssen, without concerning myself about your mutual relations." The bishop also declared that he could see from Father Bill's letter that he had not acted very nobly toward Father Janssen, and that he was too sensitive. He advised him to beg Father Janssen's pardon and to promise amendment. "He is the actual superior," concluded the bishop, "and not you. . ."

Father Bill was very much depressed by this rather severe letter from his bishop. However, when Rector Janssen again requested him to transfer the property, he refused once more. For two days the rector

urged him, but without success. As a last resort, on March 13, in the presence of the young theologians, Anzer and Reichart, as witnesses, he demanded payment of Father Bill's note, to the amount of 13,000 marks and 731 guilders. Francis Reichart refused to sign the notice; but John B. Anzer signed as first witness, and Joseph Althoff, the hired man, as the second.

Hereupon Rector Janssen informed Father Bill that he would inform the bishop of Luxemburg of this matter; but the warning was also in vain. So the letter was dispatched, the same day. Father Bill also wrote, once more, to his bishop. He says in his notes: "I did not consent; I could not bring myself to do so, for I saw that if I no longer had this means to hand I would have either to submit completely to Father Janssen or to quit Steyl."

In excuse of Father Bill's conduct, it must be stated that he was encouraged by some of his friends in Luxemburg to insist on his property right and to use it in order to force Father Janssen to consider his and his associates' wishes in the establishment of the society.

On March 17, the reply of Bishop Adames of Luxemburg arrived. Father Janssen opened the letter, which greatly aggravated Father Bill. The bishop's letter was very severe. It ran thus:

"After reading your letters of February 19, March 6, and 10; after reading the statement of the Right Rev. Bishop of Roermond, of the 10 inst.; and after reading the report of Father Janssen, of the 13 inst.; I feel obliged to admonish you seriously, and if neces-

sary, to command you strictly that you obey at once the abovementioned injunction of the Right Rev. Bishop of Roermond, and in particular Article 6, concerning the return of the mission house to Father Janssen in exchange for the note. Since his Lordship finds this measure necessary, I hope that you will promptly comply with it. To resist it would be to misuse the confidence placed in you, a thing which I would have to punish severely."

Though this decision of his bishop depressed Father Bill greatly, he still refused to think his case lost. He wanted to make one more attempt to hold the property right in the mission house, as a weapon against the rector. We shall soon hear why.

When Father Janssen, on the evening of March 18, invited him to go with him to a notary public at Blerik, on Monday, the 20, in order to transfer the deed, he declared that on that day he would go to the bishop of Roermond. The rector said nothing. Only God could help. The following morning he told Father Bill that he should offer up holy mass for himself.

The bishop of Roermond received him kindly, but insisted on his previous decision. Father Bill reports: "At last I decided to give in, since I had done all I could to delay and prevent serious harm to, if not the total failure of, the mission house which, I firmly believed, would be sure or at least very likely to come about if Father Janssen insisted on carrying out his plans. At first I felt rather depressed, but later became almost happy in the thought that I was now relieved of all responsibility.

"Tuesday morning it was decided to transfer the property that afternoon, in Blerik; but the notary public was otherwise engaged. He wrote that he would come to Steyl on Thursday, the twenty-third, or Friday, the twenty-fourth, of March, and there perform the transaction. But then new difficulties arose—for instance, the question: Whom was Father Janssen to appoint as his heir? — his brother, the deacon, or whom else? That gave me new hope, and I thought of visiting the bishop once more, but Father Janssen said that he would again write to the bishop of Luxemburg, who had already threatened me with severe punishment. Since I had done my utmost, I did not feel bound to expose myself to the danger of suspension. Besides, it still seemed possible that what Father Janssen intended to found might turn out to be something good. So I finally gave in, and on the afternoon of March 24 the house was transferred back to Father Janssen. I do not recollect whom he appointed as his heir; it did not interest me."

Father Janssen describes the event in the following words: "I begged and implored Father Bill, but in vain. Then, lo, during the afternoon, when the First Vespers of the feast of the Annunciation began, he was ready. This consoled me very much, because I had been thinking of giving the society the name — Society of the Divine Word."

It was high time that this important matter should be settled, otherwise the events of the next two weeks would no doubt have turned out disastrously for the founder.

The reason why Father Bill had so tenaciously clung to the property title in his possession was the fact that, in collaboration with the theologians, Anzer and Reichart, he had drawn up an outline for the statutes of the society, to be proposed and submitted at a conference on March 8. This outline was according to their intentions, to be by all means adopted, and Father Bill's legal property right was to be used as a lever against the reluctant rector. The outline in question was, according to the statement of young Anzer, as follows:

1. The Society of St. Michael for the foreign missions is a society of secular priests. Therefore, the society as such cannot adopt the rule of any order already in existence, nor formulate or introduce a new one which would change its character as a missionary society of secular priests.

2. The one and only purpose of the society is the foreign missions, China being the first country under consideration. This excludes all secondary purposes and activities for Europe which cannot be considered as a necessary means for the accomplishment of the main purpose.

3. The means to be used to accomplish the purpose of the society are the following:

(a) Training of the mind: the necessary ecclesiastical sciences are to be taught, and there is to be the practical and linguistic education for the respective mission countries.

(b) Training of the heart: this is to consist of asceticism and religious exercises based on the Roman Ritual and Liturgy as practiced in all well regulated clerical and mission seminaries.

4. The society receives as aspirants those who are ready to go to the foreign missions to live and die for the propagation of our holy faith in the spirit of the apostles, and also to work as teachers in the training of missionaries at the mother house, either temporarily or permanently, according to the inclination, calling, and capabilities of the individual members. From this it follows that the difference between a missionary and a teacher is not essential but purely accidental and temporary.

5. These regulations may not be changed except by unanimous vote of all the members of the society, including those in the missions, who are entitled to vote.

Father Bill in his notes describes this program in a somewhat enlarged form, adding in particular a paragraph about the election of a superior, and then says: "It is easy from this outline, compared with the plans of Father Janssen, to draw the logical conclusion. When we submitted it to him, it greatly excited him and finally led to our separation."

It was indeed easy for Rector Janssen to draw his conclusions. His own views and wishes had in no way been considered. On the contrary, the various paragraphs were formulated with an unnecessary and offensive severity. In Paragraph 1, his wish to introduce the third rule of St. Dominic was refused:

in Paragraph 2, his secondary purpose, the special cultivation of the sciences, was frustrated; in Paragraph 3, his favorite branch, that of the natural sciences, was excluded; in Paragraph 4, his plan providing for two groups of members was attacked; in Paragraph 5, the basic outlines of the opposition were to be settled for all time, in such a way as to make them incapable of being interfered with in any manner by the founder, through the demand for unanimity of vote for every change made. If the rector should demur, this method of voting would give the opposition the means of removing him from his office; and then Father Bill, by using his legal rights through his property title, could eject him at any time.

It is true that Father Bill declared repeatedly that he had never thought of these latter contingencies. He states:

"None of us three wanted to remove Father Janssen; least of all did I. Though I believed the plans of Father Janssen were impracticable under the circumstances, I thought that they might become possible later. In short, I considered that the work in itself was good, and that Father Janssen's intentions were pure, — the glory of God and the salvation of souls, — despite many a human weakness to which he too was subject. We did not intend to destroy his work, but simply to carry out the original plan of a German missionary society, either with him, or if that proved impossible, without him."

The last sentence plainly indicates that the three men were resolved to separate from Father Janssen,

in the event that he would not give up his ideas, and found a mission house according to their own plans; but such a line of action would have discredited the work of Father Janssen and destroyed it. In those days it was barely possible that one German mission house could hope to succeed in maintaining itself — Steyl had a hard struggle for ten years — let alone two, especially when the two were hostile competitors.

Father Janssen was wise enough to understand the danger threatening his work, and that was the reason why he acted so energetically in regaining the property rights to the house and making himself master of the situation.

Even thirty years later, he remembered these successful efforts with joy and gratitude, and says of them in a circular:

"Today is the thirtieth anniversary of the day on which my first companion, Father Bill, former pastor in the diocese of Luxemburg, in a most critical period of the young mission house at Steyl, placed me into legal possession of it. He was caused to do so by the letters of two ordinaries — Bishop Paredis of Roermond and Bishop Adames of Luxemburg. Unfortunately I had in the beginning allowed the house to be recorded as his property, because he was a subject of the king of Holland, although I had collected all the money myself. However, I had taken the precaution to demand a note. I hardly think the new house would have succeeded if the change had not been made. The Lord allowed Father Bill to make such great mistakes that the bishops mentioned

above plainly saw the necessity of a change, especially since I was able to adduce the most convincing documents.

For one whole morning I had been asking this companion to re-transfer the property, and had almost given up hope, when, at last, in the afternoon at the time of Vespers of the feast of the Annunciation, the *Incarnatio Verbi Divini,* he announced his willingness, and without delay we went to the notary public at Blerik and settled the matter" (letter of March 24, 1906).

* * *

How well founded and necessary Father Janssen's efforts were to regain his legal rights was further revealed to him by two written declarations, from the clerics, Reichart and Anzer respectively, handed to him during the days between March 24 and 26, 1876. Both letters repeated the old complaints and demands, only in much bolder form. Francis Reichart spoke in such a temperamentally youthful tone that one would hardly suspect that a young man was writing to his lawful superior. But his remarks show that he was a clear-headed man, and if they had not been so bitter, they probably would not have failed to make a deep impression on Rector Janssen; but the harsh tone naturally made him more reserved and less conciliatory.

Young Anzer made the same demands as Reichart, but he was more mature, calm, and submissive in his manner of presenting them. There was a certain tone of sorrow in his remarks over the sad conditions pre-

vailing in the house, and he expressed a sincere desire that all might be well again.

"I, too," he writes, "have been affected by these differences, and the chief cause is the sentiments with which I joined you and your work. My thoughts and expectations were too idealistic. I have found here again that even in the holiest works men remain human, sometimes very human."

Then he inquires when he will be ordained priest.

"As to Holy Orders, I have a great longing for them, and also great fear. For that reason, your last regulation about our preparation was most welcome. Only, I wish we had frequent conferences about the priesthood." Proceeding, he declared, "If I have sinned, call my attention to it at once. I have resolved always to render most punctual and cheerful obedience, even in the event that things are commanded which seem to be totally out of place. Weak human nature often needs aid. I plainly see the necessity of acquiring at least some perfection before I depart for the missions, so as not to be an unworthy and useless servant in the vineyard of the Lord. . . In general, I think that we should pray more, and possibly practice more mortification in our house than in other mission houses, for only a saint will accomplish great things in the missions, and without much prayer and mortification no one can become a saint. In particular, if we wish to succeed, the veneration of the Blessed Virgin must become a fundamental trait of our society. It should be a pronounced characteristic of our house and of those who wish to enter. . .

St. Michael's Mission House, at Steyl, at its Opening in 1875
(p. 132)

St. Michael's Mission House, at Steyl, Completed in 1886
(p. 224)

"The real spirit that should reign here, which includes obedience, humility, and mortification, is the spirit of brotherly love — the spirit of co-operation, the spirit of love for Holy Church and the ardent desire to labor and die for the salvation of souls.

"Father Rector, you can restore this brotherly love in our midst. Please, do it. And if I am the stumbling-block in re-establishing brotherly love, throw me out. I shall gladly sacrifice myself that the work may prosper."

This letter from young Anzer reveals so much humility, sincerity, and good will, that we are bound to regret very much that it became so difficult to establish harmony between his superior and himself.

After Rector Janssen had once more secured full possession of the house, his first thought was to calm the disquieted minds; but the recent struggles had been so serious that little hope could be entertained for obtaining a prompt agreement on the question of a constitution. However, the date for the long delayed retreat was set, to be held from March 26 to 31. At the time appointed, a Redemptorist, Father Heilig, gave it. It did not, however, settle the crisis, but hastened the final break.

7. A Heavy Blow

On the very first day of the retreat Father Bill found an opportunity to acquaint the retreat master with their difficult situation, and the latter at once offered his good offices to bring about an understanding.

In a conference with Rector Janssen he was informed that a constitution was to be drawn up; and without being asked, he immediately set to work, to draw up such a document, but his efforts did not find favor. The retreat master did not sufficiently understand conditions nor the intentions of the rector. Besides Father Bill, the two clerics also spoke to Father Heilig, and he agreed with their views. Their plans appeared to him clear, reasonable, and in harmony with the purpose of the foundation.

When he expressed his doubts to the rector, and tried to get him to change his mind, he was requested to draw up an outline of a constitution and to offer it for consideration. In twenty-nine articles he composed a rule of the house, which, however, in the opinion of Father Bill, did not sufficiently deal with the fundamental purpose of the work. Rector Janssen quickly noticed that the outline represented the plans of the opposition party.

Thus this new attempt remained unsuccessful. Several articles were stricken out, but neither side was satisfied, least of all Rector Janssen. The atti-

tude of the retreat master strengthened the opposition, especially Father Bill and young Reichart, and thus the rector's cross became heavier instead of lighter. It pained him deeply that the retreat, which he had hoped would bring harmony, did not have the desired result. Father Heilig had to give up his attempts. After having had one more unsuccessful discussion with the rector, he said to the other three at his departure: "Most saints were queer people, but not all queer people are saints." Nevertheless, he tried to persuade Father Bill to wait another week, to see if Father Janssen would not present an acceptable proposition, with the understanding that if he did not, he (Father Bill) should withdraw from the work. To Francis Reichart he gave advice to persevere under all circumstances. But events turned out otherwise.

Reichart, the youngest and most impatient of the three, was deeply discouraged on account of the ill-success of the negotiations. Before the end of the day (March 31), he handed the rector a letter in which he declared he would never consent to anything that did not harmonize with the conception of a German mission house he had come to believe in, and that, even after the retreat, he could not see how the two could ever agree.

"This hurt me deeply," reports Father Janssen, "for I really loved Reichart. I reflected a while, and then declared to him, also in writing, that after what he had told me I could not make any other decision but that his departure was necessary."

Father Janssen thanked Reichart for the support he had given him, and for his good example; he also offered his services in finding another position for the young man, and declared that, in the event of his being willing to reconsider his step, he could be re-admitted, but only as a novice and without any of the privileges he had enjoyed so far.

* * *

Reichart did not feel inclined to consider such humiliating conditions for his re-admission, and left that same day, to visit Dr. von Essen and several other priests. In four days he returned. He had not found any aid, and now intended to visit Father Smorenburg at Bredevoort (Holland), to seek his advice. This priest had spent twelve years in China, had a perfect command of the Chinese language, and had offered to teach the first missionaries going to China from Steyl. Father Bill wanted to accompany Reichart to Bredevoort, but the rector refused permission. Father Bill reports:

"I answered Father Janssen in this manner: 'Since your rights have not yet been defined by any regulations, I claim the privilege to accompany Mr. Reichart;' and the rector replied, 'Then you are dismissed!'

"I accompanied Mr. Reichart, nevertheless. At Venlo we missed the train, and decided to go first to Neuwerk (residence of Dr. von Essen). Here several resolutions were made and rejected. We were convinced that what Father Janssen intended to found might perhaps, in the course of time, succeed and do much good; but we were certain that it would never

be a real German mission house or mission society after the model of those of Paris, Milan, and Mill Hill, which was what Germany needed and which under the circumstances was comparatively easy to accomplish. For such an undertaking alone we were willing to devote our lives. The result of our deliberations was that we three — Reichart, Anzer, and I -— were to combine under the leadership of Dr. von Essen, to apply to several bishops for admission and, if one accepted us, to begin work in his diocese as soon as the necessary funds should be available."

These plans were also discussed with Father Smorenburg, who, after some hesitation, agreed with the proposal that the three were to found a mission society headed by Dr. von Essen, and to leave Father Janssen to his own devices.

With characteristic resoluteness, Father Janssen drew his own conclusions from the unauthorized journey of Father Bill, to whom he had declared expressly, upon his leaving, that he considered this step as final. "As soon as they had departed," Father Janssen records, "I announced to the students, with a few words of explanation, that Father Bill and Mr. Reichart no longer belonged to our house, also stating that in case they should return, I forbade the students to have any dealings with them. I told young Anzer that, if the two men returned, he should seclude himself and not speak with them. He obeyed, and confessed to me later that this had saved him. The students, I knew, were on my side. Although I had never said a word to them about the matter be-

fore, and said very little at this time, they plainly saw that if the conditions then prevailing did not change we could not succeed. They revealed this to me later, after they had become priests. All of them obeyed my instructions faithfully."

When Father Bill and young Reichart returned to Steyl, on April 10, Father Janssen declared to them that they were to be considered as strangers, that the community had been informed of their discharge, and that they were not to speak a word with anybody. They were told that their meals would be served to them in the library.

The two men realized that they were face to face with an already established fact; therefore they were forced to look for shelter and a new position elsewhere. This was a most bitter thing, especially to young Reichart. When he refused to leave the house, the rector explained to him that such resistance was absurd. There was nothing left for the two but to seek a new home. On the following day they again went to Dr. von Essen, who sided with them; but they were not able to come to any decision.

Here the question occurs: What would have happened, under these circumstances, if Father Bill had still been the legal owner of the house? From several sides the advice had been offered that Father Janssen should be deposed, and that the opposition should make a new start under the leadership of Dr. von Essen. It probably would have come to this had not the Bishops, Paredis of Roermond and Adames of Luxemburg, saved the work for Father Janssen. For this he always held them in grateful remem-

brance. A week later, on April 19 (the Thursday after Easter) Reichart and Father Bill returned to Steyl, to say good-by. It was a sad but peaceful farewell. Father Bill reports:

"At my departure from Steyl, Father Janssen, carrying my traveling-bag, accompanied me almost to Kaldenkirchen. We both were in a serious mood and rather depressed. He asked me repeatedly if I did not want to stay, and if there was no way of reaching an agreement; but he would not give up any of his plans. So we parted, sadly but in peace. Father Janssen had previously given me a beautiful testimonial, which contained the remark that we had separated because our views concerning the character of the mission house were too divergent."

Rector Janssen concludes his notes about this departure with the following words:

"When the people of Steyl and the neighborhood heard of the departure of the two men, they said: 'This is the end! The mission house will not succeed!' But I said, 'Thank God, I am beginning to hope again!' "

To a priestly friend in Louvain, Father Bund, of the Picpus Society, he wrote immediately after the departure of Father Bill:

"The blow which, only a few months ago, would have seemed almost unbearable, has come at last and has now freed me of a heavy load. I had to dismiss Reichart, because he no longer had any vocation for our work. A little later, I was also obliged to part with Father Bill, who had been undecided as to his position with me, for some time. Now I breathe more

easily, for I have suffered a great deal this winter. Nevertheless, it is a heavy blow, and all the more so since Anzer, the other theologian from Bavaria, is also affected. Reichart will come to Louvain and no doubt tell you more about it. Opposition was made chiefly against two points — namely, the cultivation of the sciences, as a secondary purpose, and the third rule of St. Dominic. I did not give in, because I saw that the whole opposition was not made in the right spirit, and because both points had been contained in a basic document (letter to the Most Rev. Archbishop of Cologne, which was submitted to many other German bishops). *In Cruce Salus!* I am glad that I was forced to drink from the cup of suffering of the Lord. Now a better foundation in the spirit of piety will be laid. Pray for us.

"The Latin scholars give me much joy. Perhaps I shall have to build up my work with them. There are such among them as possess the true spirit of mortification and piety. *L' union fait la force* ('In union there is strength'): for that reason, our aim could not have been reached with the men we have had with us up to this time. Now I am alone, and you can imagine that I sometimes lose courage. May God's holy will be done. If it is not His work, let it perish, the sooner the better. I recommend myself to the prayers of your house!"

* * *

All concerned had contributed to the cross which Rector Janssen had to carry when founding Steyl. The struggle was about questions, the solution of

which largely depended on future developments. Only one thing was settled: the chief aim of the society was the foreign missions. It was a mistake to try to settle all secondary questions, about manner and means of attaining this aim, at once. It was better at first to be satisfied with broad outlines. The idealism and noble enthusiasm of all concerned in the work sought to hasten the natural course of events. So disappointments were inevitable, for disappointments are the fate of all idealists.

Father Arnold Janssen was always very tenacious in holding to the plans which, after mature deliberations, he had come to consider right; but he had a keen eye for the demands of reality, and at the proper time had the courage to give up long-cherished wishes in order to adapt the means at hand to the purpose in view. As we shall see, this also happened in the establishment of his mission house.

Our report about the events of these years would be incomplete if we did not in a few lines delineate the future relationship between Rector Janssen and the three men who were now definitely separated from him, — Dr. von Essen, Father Bill, and young Reichart.

As Rector Janssen later admitted, he had reluctantly joined Dr. von Essen and only because the Archbishop of Cologne had desired it. At their very first meeting he had received the impression that their characters would not harmonize, and had frankly said so. This had clouded their relationship from the start. Their differences were accentuated when Rector Janssen, at the opening of the house, took the

precaution, as we have seen, to make an agreement with Dr. von Essen that the internal affairs of the new mission house would be controlled by him. On the other hand, Dr. von Essen shared the opinion of many other priests that Rector Janssen was not the proper man to start a mission house. There was little co-operation between them, even in the early days when the critical conditions at Steyl began to be more and more pronounced.

As soon as Father Bill and Francis Reichart sought the advice of Dr. von Essen, he agreed with their views and confirmed them in their opposition. What he disliked particularly was that the rector should lay so much stress on his position as superior and should demand strict obedience. When Father Janssen noticed the unfavorable influence going out from Neuwerk, he wrote to Dr. von Essen that he should not maintain any direct communications with the inhabitants of the mission house, whereupon the latter replied, indignantly: "I will not comply with your request; the mission house is no monastery, although you want to stamp it as such. The mission house is a seminary in which every member enjoys the right of free correspondence; thus it is in every clerical seminary, and also in the mission houses of Scheut, etc."

On March 12, 1876, in the midst of his struggle with Father Bill about the property rights of the house, he wrote to Dr. von Essen, to get his consent to the construction of a new building, appealing to him as follows:

"On account of the conditions prevailing in the house and the attitude which you have assumed toward its management, I cannot in this case invite you to come over personally, but must request you to give your opinion in writing."

These words led to a break between the two men. Dr. von Essen replied:

"After the receipt of your letter of the 12 inst., I shall of course not come any more. You have thereby broken off my relations with you; I reserve the right to take any steps in this matter that I may deem necessary towards the Propaganda at Rome and the German episcopate."

In a short reply to this letter of Dr. von Essen, Rector Janssen wrote, on May the seventh:

"I wish to inform you that I accept the notice of the termination of our previous relations which your Reverence sent to me on March 15. With kindest regards, I am,

Your servant in Christ,

ARNOLD JANSSEN."

Dr. von Essen withdrew entirely from the Steyl undertaking, but he did not carry out his threat to write to the Propaganda or to the German bishops; neither did he keep up further correspondence with Reichart and Father Bill, but rather, left their letters unanswered. After the disappointment which his efforts had caused him, he no longer felt any desire to devote his strength to practical mission work. Instead, he applied all his energy to the care of his

flourishing parish, and to literary activity. He died in 1886.

The second of Father Janssen's departing co-laborers, Father Bill, kept up correspondence with him; for a long time he even cherished the hope of returning to Steyl.

Father Bill first went to Paris by way of Brussels, and visited several mission houses. Finally, on May 3, he entered the seminary for African missions, in Lyons. In his letters to Father Janssen, he concealed for a whole year his place of residence, and corresponded with him through his brother in Luxemburg. Not until April 14, 1877, did he inform Father Janssen of his entrance at Lyons, writing: "Not lack of interest, but rather my great attachment to Steyl was the reason why I did not sooner give you my address and my position. I wished to remain fully independent." In his notes, Father Bill explains what he meant by independence: "In case Father Janssen might wish to again unite with me, I did not want to place any obstacle in his way. For, as long as I had not taken the *Juramentum Perseverantiae* ('oath of perseverance') in Lyons, I was free to depart from there whenever I wished. I postponed the taking of this oath as long as possible. When I finally took it, I felt somewhat afraid; but the rule demanded it, and I took it in the hope that, if God wanted me for Steyl, He would find ways and means to accomplish His purpose."

In his first letter to Rector Janssen, a month after his departure from Steyl, Father Bill writes: "In some things, especially things of minor importance, I often

have given in; in particular, I confess that I was often in error in the manner in which I insisted on my opinion; but regarding the more important points in which we disagreed, I am still confirmed in my opinion, and I do not regret, at least not until now, that I decided at last to sever my connections with you and your work. I repeat what I have often said, that what you intend is something excellent, and if it is carried out, it may be destined to produce much good; but I must insist that it is not what it was first represented to be, and what every one expected. However, since it is a good work in itself, and was begun with a good intention, and especially since it may also do some good for the foreign missions, I assure you that I shall further it when and where I can. I have dedicated myself to the missions, and I do not regret it; on the contrary, I hope that God will give me the grace to fulfil my vows in some way or other. You will now understand how much it would interest me to hear something about Steyl, and you may believe me that I shall be glad to hear that your work is making good progress."

Rector Janssen complied with this wish, and soon Father Bill's letters began to reveal a certain homesickness for Steyl. On March 18, 1877, he writes: "I have always had great interest in the German mission house, although in one issue of the *Little Messenger of the Sacred Heart,* 'the quitters' were severely dealt with. . . With my statue of the Sacred Heart, I left a part of my heart at Steyl."

On April 4, the rector writes about the progress of the house, which at that time counted four priests and nineteen students, and then adds:

"I would not write this if I did not find in your letter a passage that surprised me very much — namely, an assertion that you had left a part of your heart in our house. I must confess that this passage has set me thinking, and I have seriously asked myself the question: 'May it still be possible that those four, who made the beginning and who so beautifully represented the countries for which the mission house was founded, will again be united in peace and harmony, despite all that has happened, perhaps even benefitted by the sufferings that they have all passed through? However, I did not dare to say *Yes* to this question, and do not dare to do so now. I think it would be very hard, almost impossible: but I will not object to your visiting us."

The visit was not made, for Father Bill, at the end of the same month, departed for his mission in South Africa. In a letter to Francis Reichart he says, "In my joy over my departure for the mission, Steyl and the German mission house hang over like a dark cloud, because I am still attached to them."

* * *

The correspondence between the two priests continued. Rector Janssen joyously reported the news about the development of the house at Steyl, but ignored Father Bill's references to former conditions. Father Bill was displeased with this, as is shown by his notes to wit: "In none of his letters does Father

Janssen refer to the main thing — that is, the question of principles. One could almost say that he was priding himself on the rapid progress of the house; but then, he credits it all to the good God."

In his letters to other priests also, Father Bill made reference to Steyl. For instance, he wrote from Africa to Professor Hengesch, of the seminary of Luxemburg: "I am happy to hear of the progress at Steyl, and find that it has some things that other missions lack — e. g., simplicity, and the spirit of mortification to a high degree. I believe, as I always did, that Janssen's work can succeed, even though *quasi per ignem* ('as it were by fire')."

This last thought is also expressed by the African missionary in a letter to Father Janssen, in which he also admits that his ideas of a mission house and the spirit that should be cultivated in it were beginning to resemble those of Rector Janssen more and more: "I always take great interest in everything that furthers the German mission house, and although I may not yet agree with you on all points, I have come to see that many things in other mission houses and the conduct of the missions generally could be improved upon." Then he expresses the wish that Father Janssen will continue in the way he had begun, — in the spirit of penance and simplicity.

In the year 1882, Father Bill returned from Africa. He could not stand the tropical climate. From the eighth of February until the twelfth he visited Steyl. A great change had been wrought since his departure: a large new building had been erected, and the mission house counted two hundred inmates.

The two priests, after a separation of seven years, faced each other with mixed feelings. Father Bill reports: "Rector Janssen hesitated and seemed to wait to see how I would act; but soon he became very friendly, and we conversed for a good while."

Henry Erlemann had, in the meanwhile, received minor orders. He told his former teacher of Latin that Father Janssen was not so gruff as formerly and that Father Bill would probably now get along with him. "I replied," relates Father Bill, "that I did not leave because Father Janssen was too gruff or too strict with me, but because of the constitution: moreover, I declared it was too late now to consider such matters as he suggested."

When he had partially recovered, in the same year, Father Bill was sent to Egypt. Here and in Lebanon he labored until 1891. Because his condition was one of constant illness, he begged for permission to withdraw from the Lyons Society, and his request was granted. Afterwards, he recovered sufficiently to assume charge of the small parish of Ehlinger, in his native diocese of Luxemburg. He retired from active parish work in 1902, and died on January 30, 1911, at Grevenmacher, being exactly seventy-eight years old.

In the year 1910, after the death of Father Janssen, Father Bill, moved by the reminiscences published in the magazines of Steyl, began to write his own. These have been of great assistance in affording a satisfactory description of the beginnings of Steyl.

A sad tone pervades these reminiscences of the seventy-seven-year-old priest, who was now looking back upon a life of hard work and many and great vicissitudes. He had experienced many a bitter disappointment. Everything had turned out altogether different from what he had expected, in his early hope and enthusiasm. The sorrow of his heart echoes through the evening hours of his life, like a funeral-bell. We have not suppressed it, because it serves to distribute the light and shade more justly in our portrayal of the life of Father Janssen.

Ten years before Father Bill began this work of writing, Father Janssen, on the occasion of the twenty-fifth anniversary of the founding of the Society, being urged by Father Joseph Reinke, S.V.D., had written his memoirs; but these are much more brief than Father Bill's, and are written in a quieter, milder, more serene tone. He sees the plans and ideals of his life realized in a most unexpected manner. He has reason to view his work, undertaken and finished with the aid of God, with satisfaction. His wonderful success transfigures for him all sufferings and difficulties: instead of crossing and thwarting his plans, they only served to increase his merits.

* * *

Let us now briefly sketch the relation between Arnold Janssen and Francis Reichart, after their separation. Following the advice of the Rector, Reichart first went to Father Ignatius Jeiler, O.F.M., at Waals. He spent several weeks with him, went to

Brussels and Scheut, and then, on May 16, journeyed to England. Bishop Vaughan of Salford, who had become acquainted with the studious young theologian at Steyl, received him at once into his diocese, and ordained him on the twenty-ninth of June.

Father Reichart informed Rector Janssen of his ordination and wrote: "I am very happy here. May your second wish, that I should also be and keep 'holy' also come true. I make a memento for you almost daily, and beg you to do the same for me. As I wrote to you, the Lord has infinite patience with me; perhaps you will think, and it may be, rightly, that my ordination came too soon; but I have only obeyed, and therefore I do not worry. Please have patience with me."

The two priests continued to correspond. Rector Janssen reported on the progress of Steyl, and Father Reichart was greatly pleased. "I say the truth, when I write," he declared in one letter, "that my heart rejoices because you have four priests and sixteen students. May your work grow and prosper! Thank God, I never thought that my insignificant person would be necessary to make it a success. The very fact that things go better since I have left the house is reason enough for me to humble myself and say, *'Quia servus inutilis sum.'* "

This humble trait is found in all the letters of Father Reichart to Rector Janssen. Gradually their letters became less frequent. At the time of the silver jubilee of the house, Father Janssen sent his former co-worker the jubilee book and invited him to visit Steyl. Father Reichart answered as follows:

"First of all, I must thank you most cordially for the wonderful jubilee book, which to me is very specially interesting, though sad as well, and also for the card sent at Christmas. Last night in a dream I entered with you into the old mission house, threw myself down before you, kissed your hand, and shed copious tears. Now may all be done also in reality. Since you are so kind to me poor sinner, I hope to visit you in 1902."

Father Reichart made his visit, but unfortunately at a time when Superior Arnold Janssen was staying at St. Gabriel's, in Austria. He was deeply moved by all that he saw at Steyl. And he had been called to be a co-founder of this great work! The remembrance pained him deeply.

After his return to England, on May 13, 1903, he wrote a letter to Father Janssen, full of sorrow and sadness over the events of that time when he took part in the earliest beginnings of Steyl. Father Janssen hastened to console him, and wrote him the following letter, which is equally honorable to both men.

"I received your very humble letter of the 13 inst. and was deeply touched by it. Regarding the past, however, I beg you not to worry. I will tell you how I feel about it.

"By joining us in the summer of 1875, you contributed materially to the founding of our society. This merit remains yours before God, and all the more so, since you have written me such an humble letter as to make me hope that, if you so desire it in your heart, you will find a place with us in eternity.

"You were, as I assume, called by God to have an

essential share in the initial steps of the founding. It would seem that you were not called to continue with us, and therefore you did not have the necessary light from above: thus all those things happened which you now regret so very much.

"But all this was, if not directly intended by God to cause me sorrow, at least permitted by Him. He helped me to succeed, nevertheless; and in order to be able to impress this upon the minds of our members, I learned in those days of affliction to bow my head, to pray, and to confide in the Lord, despite the greatest difficulties. How often did I say at that time: 'My Lord and God, how can my work ever succeed! But if it is to succeed, Thou must do it!' And He has granted my prayer beyond all expectation.

"After your departure from Steyl, you followed my advice and went to Father Ignatius Jeiler, O.F.M., who told me later: 'Reichart had much confidence in me. I believe he would have returned if I had urged him. I did not do so, because I did not think he had a vocation.' I think that should calm your mind.

"Besides, you have all this while acted so nobly towards us that I cannot help but praise you most highly for it. To my very great joy I have also heard that you have done much good in England and have become a model for other priests. I would have been very glad, therefore, to receive you in Steyl. This house (St. Gabriel's) in the last fourteen years has become even more important than Steyl, and the beautiful Holy Ghost Church which is visited by very many of the faithful of this region causes me great consolation and joy in the Lord. All praise to Him! It is His work, not mine.

"In conclusion, my dear, good Father Reichart, I send you my most cordial wishes. May God the Holy Ghost bless you and grant you a most exalted place in the heavenly Jerusalem! Please consider the

inclosure and the book that will follow as a proof of my affection.

"Cordially your confrère in the Lord,

ARNOLD JANSSEN."

Before we continue the history of the founding of the Steyl mission house, we may draw one important conclusion. We became acquainted with the great external and internal difficulties under which Arnold Janssen began his work. In those critical days, when three of his co-workers left him, there was hardly anybody who continued to believe in the success of his foundation. Many considered the founder himself the greatest obstacle, and called him incapable, eccentric, and stubborn.

Therefore, if, in following his subsequent history, and that of his mission house, this priest continues alone, but serenely on his way, holding to his ideas against the views and counsels of all others, pursuing and carrying out his plans with indomitable perseverance, and if at last we find that he achieves complete success and enjoys the richest blessings of Heaven at every step, we can imagine that all this must have strongly reacted on his mind. Despite deep piety and true humility, he must gradually have come to a conviction something like this: 'This is surely the work of God, and I am His tool! He has called and guided me to accomplish this task.' That is the viewpoint from which alone the singular personality of Arnold Janssen can be understood. He lived and worked in the firm belief that God had called him.

8. The Rreward for Suffering

Still under the impression of the heavy afflictions of the last months, Arnold Janssen wrote a somewhat lengthy treatise on "Self-abandonment to God" and published it in the June issue of the *Little Messenger of the Sacred Heart*. In the introduction he says: "May these words be a warning for all future inhabitants of the house not to come here for any other reason than to give themselves completely to God."

About this self-abandonment to God during the periods of suffering he writes: "God often sends afflictions to the good, but He also sends healing unctions, and with sufferings combines still greater glory and grace. He always gives us light, solace and strength as we need it, — everything in due time. Man, because of the deep corruption into which he has fallen, cannot be freed of his secret faults without suffering. Therefore we trust in God and ask Him to take our hand and guide us."

His confidence was soon to be rewarded in fullest measure. Deprived of nearly all human aid, he placed all his confidence in God alone. And the Lord helped in visible manner.

The first great joy came to the rector through John Anzer. He remained true to the work to which he had dedicated himself with glowing enthusiasm, despite the storms and temptations that beset his

path. His struggles, however, lasted for several months after the events which have been narrated in the preceding chapters.

Among the three men that had joined Rector Janssen as co-founders, John Anzer was doubtless the most prominent.[1] He was a man of clear vision, quick perception, prudence, generosity, and indefatigable zeal. Despite his fiery temperament, he was the most far-sighted and calm-minded of the three men that made up the opposition party during the time of the struggles about the constitution. He was willing to give up his personal wishes and preferences, as long as the great goal of his life was attained.

When the rector announced (April 6) that Father Bill and Francis Reichart no longer belonged to the house, and declared that, should they return, all were forbidden to have any dealings with them, young Anzer was deeply moved by this sad course of events. He saw that the rector had made up his mind to put an end to the uncertainty of his position; and he,

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[1] John B. Anzer was born on May 16, 1851, at Weinrith near Pleistein, in the diocese of Ratisbon. After completing his lower studies with the Benedictines at Meppen, he entered the diocesan seminary at Ratisbon, in 1872. For three years he studied theology, always cherishing great interest in the missions. He was a reader of the *Little Messenger;* and after a meeting with Father Janssen in the spring of 1875, he resolved to devote his life to the missions and to join the new mission house. He came to Steyl on October 29, and was ordained on August 15, 1876, at Utrecht. He departed for the mission in China on March 2, 1879. He founded the flourishing mission of South Shantung, and on January 24, 1886, received episcopal consecration at Steyl, and after twenty-four years of most successful work in the mission, died at Rome on November 23, 1903, from a stroke of apoplexy.

too, realized that he must make his choice before long. On April 7, he handed the rector a lengthy letter in which he set forth his position and once more enumerated the points in the plans of the rector that displeased him. His letter then continues:

"If you, Father Rector, have given up any of these points, let me know them that I may strike them from my list. If you are willing to give up all points except the foreign missions, it would be a great joy for me to know it. Then I shall stay here, no matter under what privations and sacrifices; then I shall blindly submit to your guidance, resigning all my free-will, obeying in humility, and devoting all my strength to the house and begging you to inform me about my faults."

In conclusion he asks for a week, after receiving an answer, to think matters over and decide whether he will stay or depart. . . "I should leave with sadness a house which I entered with all the enthusiasm of a youthful soul; but in the event that it comes to this, I have but one request to make, and it is that we may part, not as foes, but as friends."

The letter reveals the writer's pure intention and clear thinking. The rector's answer to this letter cannot be found, but we know that it did not bring a perfect agreement, although several points were cleared up. The soul struggles of the young man continued for several weeks. It was terribly hard for him to give up his ideals and face the reality.

On May 28, John Anzer once more submitted several points to the rector, and asked for a "definite and precise" answer. This answer was so precise that

Anzer could no longer have any doubts that Father Janssen would not give in in the two main points; all members of the house were to be tertiaries of St. Dominic, and the special cultivation of science remained on the program.

Thereupon, the young, generous-minded theologian found it not too difficult to resign himself to the first point, and he accepted it; and in regard to the second, he simply decided to be brave and accept that, too. The chief aim of the house was the missions, and that decided the matter for him; for he loved the missions most ardently. He never fully assented to the secondary purposes, but he was prudent enough not to let them throw him out of the course he had chosen to take. He decided to remain. On June 16, the first anniversary of the dedication to the holy work of the mission, he and the founder, in the new chapel of the mission house, pronounced the vows which forever were to bind him to the service of the missions. The chapel was that same day dedicated, by the Right Rev. Msgr. Cramer, director of the seminary, and later, auxiliary bishop of Muenster.

On August 17 of the same year, Father Anzer celebrated his first mass in the new chapel. God rewarded his humility and his brave resignation most abundantly. Father Anzer became the first missionary and first bishop of the Society, and had the good fortune to open the first German mission in China and to bring it to a most flourishing condition.

Another great consolation came to Father Janssen in those days. Two co-workers had left him, but God sent him two new ones in their stead. On June

2, 1876, the two deacons, John Janssen (the founder's youngest brother) and Herman Wegener entered the Steyl mission house. They resolved to remain there and devote all their strength to the work of Father Janssen. They carried out this resolution with such fidelity that they became the founder's best helpers. Both had finished their theological studies. On March 4, at Osnabrueck, they had received minor orders and subdeaconship at the hands of Bishop Beckmann, and on March 5, deaconship. Soon after this, the seminary of Muenster was closed by the government, and the seminarians had to look for other opportunities to receive their ordination to the priesthood. John Janssen decided to go to his brother at Steyl, and told his friend Herman of this opening. The latter gladly and courageously followed. With the other seminarians they were ordained in Bavaria, on July 16: John Janssen, at Ratisbon; and Herman Wegener, at Eichstaedt. On July 19 (the feast of St. Vincent), John Janssen said his first mass at the mission house: Herman Wegener said his on July 18, in his native town of Polsum, in Westphalia. The rector rejoiced over this valuable increase in co-workers. In the *Little Messenger* he wrote:

"On the feast of St. Vincent de Paul (July 19) we had the happiness to see two of our priests, for the first time, approach the altar in order to offer up to the Lord of hosts the great unbloody sacrifice of the New Law. May the Lord through the continued offering up of the holy sacrifice and the pious exercises of the house increase in them the true priestly spirit, and may the great and holy powers which He

has given them redound to the salvation of souls. The task that has led them to our house is surely a great one, and its accomplishment requires holy men. They are to train missionaries — men who are ready to give up their lives in order to spread the kingdom of God upon earth.

"Will other helpers be found? God grant it! Or is our generation too small and short-sighted to comprehend something truly great! At times one would think so. . . But, thank God, there are still noble and courageous souls; and so far we have not lacked their assistance."

Thus the new mission house, at the end of its first year, had four priests. The rector was very grateful. Bishop Vaughan, the founder of the Mill Hill mission house, had told him that for two years he and one single student had made up the entire personnel of that house.

Now the rector was able to arrange everything in a much better manner, especially the classes for the students: at the end of the first year the students numbered twelve. One of them was Nicholas Blum, who entered on the first of July, 1876, and who later, as a priest for more than twenty-five years, was Father Janssen's *right hand* in the administration of the temporal affairs of the Society, and was chosen by Providence, after the death of the founder, to become Father Janssen's first successor as Superior General of the Society of the Divine Word.

At the end of the second year the number of students was thirty, and at the end of the third year, fifty-four, six of whom had finished their college

course before entering. This strong and continued influx of vocations explains the rapid development and spread of the Society.

Arnold Janssen did not want to found merely a mission seminary in which priests and students of theology ready to be ordained should receive their last training for practical missionary service. His chief aim was rather to open an apostolic school in which boys were to be trained for the missions. Such schools were already in existence at Avignon, Amiens, Poitiers, and Bordeaux, in France and at Turnhout in Belgium. The Jesuit Father Foresta had done much for the founding of these highly successful schools. But it is true that these institutions sent their pupils to the public colleges of the Jesuits in those cities, while Rector Janssen wished to combine the two branches — college and seminary training — within his own institution. In the spring of 1875, he published several articles in the *Little Messenger* about the importance of these schools. He proved their necessity in the following manner: first, he showed that a missionary frequently needs other knowledge and accomplishments than those of an ordinary priest; secondly, it was made plain that a missionary must be trained more thoroughly in the spirit of generosity and self-sacrifice than an ordinary priest, in order to persevere in his difficult calling; and thirdly, he set forth the fact that apostolic schools usually grant free admission to poor but deserving boys, — a thing which is not done to the same extent in other institutions for the education of priests."

The opening of this school at Steyl was crowned

with complete success. The heart of the founder was overjoyed when he saw the rapidly increasing number and the zeal of his students. "There will be no lack of laborers in the vineyard," he wrote in the *Little Messenger*. "As yet our house is little known; nevertheless, applications for admission are coming in from all sides. And how happy these boys are when they are allowed to enter an institution which shall open to them the portals to a missionary career! How they love to study, to work, and to devote themselves to practices of piety! The Church of God needs holy apostles. The Lord calls them, and the faithful give their alms so that the students may be able to live in such a way as to become holy apostles. . ."

The problem of obtaining teachers for the rapidly increasing number of students would have been hard to solve, had not an often-expressed hope of the founder come true. Many young priests and candidates for the priesthood who were driven out of Germany by the *Kulturkampf* came to Steyl, although only a few of them permanently identified themselves with the Society. Those who joined were John Janssen and Herman Wegener (who were mentioned before) and also the then clerics, Freinademetz, Eikenbrock and Abel. The majority at least were willing to work for some time as teachers. Their assistance proved extremely valuable, for during that time the number of students rose to two hundred. The rector rightly recognized in this a special Providence, because their help alone made it possible to admit so many students.

While the first half of the first year had been full of disappointments, the second half brought a most favorable development. The crowning blessing of this year was the recommendation given to the new mission house by the Annual Convention of German Catholics at Munich, September 12, 1876.

Rector Janssen himself had gone to Munich, and there found that much interest in his work prevailed. He was allowed to address the delegates, and he made a deep impression on all present by showing them that Catholic Germany was lagging far behind other countries in the field of foreign missions.

"Let us see, gentlemen," the speaker said, "what other countries have done. In Italy there are institutions for the training of missionaries at Naples, Rome, Milan, Turin, and Genoa. In France conditions are, generally, the same: in Paris alone are many large institutions of this kind. When you come to visit the Seminary for Foreign Missions, you will find there a large hall in which the relics of all their members who have died for the Faith (in China, Korea, and Japan) are preserved. There is, besides, the house of the Picpus Fathers, that of the Marists, of the Lazarists, and that of the Congregation of the Holy Ghost, all large. There are similar institutions in many other places in France. Catholic Belgium has a mission house at Scheutfeld, near Brussels. Ireland has a mission house near Dublin. Even the few thousand Catholics of England have their own mission house at Mill Hill, near London.

"Let us see what Protestants do for the propagation of their faith. In Germany alone we find Prot-

estant mission houses in Hamburg, Berlin, Dresden, Barmen, and Basel; and it is likely that there are others of which we have no knowledge.

"Therefore, gentlemen, it does not redound to our honor that we Catholics, up to the present time, have not had a house for the special training of missionaries. We must contribute money, but money alone is not enough. Above all, Germany must furnish missionaries who will join the missionaries of other lands and carry the light of our Faith into those countries where the darkness of paganism still reigns."

The well-known leader of the Center party, Dr. Joseph Lingens, as chairman of the committee for missions and charity, formulated a resolution which was unanimously adopted by the assemblage:

"The general convention welcomes the new mission house which, with the approbation of the Holy Father and many bishops of Germany, Austria, and Holland, has been opened at Steyl, near Venlo in Holland, as the first attempt to assure a greater personal participation of German Catholics in the mission work of the Catholic Church among pagan nations. It warmly recommends this institution to young men who wish to devote themselves to the missionary career, and to the special interest and assistance of Catholics."

This public recommendation of his work issued to the whole of Catholic Germany was most encouraging for Rector Janssen. With new zeal and confidence he continued his work.

9. The Buildings of the Mission House at Steyl

New candidates flocked to the mission house in such numbers that the old inn soon became totally inadequate. As early as Easter, 1876, the necessity of erecting an addition became apparent.

Despite his lack of funds and constant worry to secure the daily bread, Rector Janssen made up his mind to begin the construction of a new building. In the *Little Messenger of the Sacred Heart* he informed his benefactors and friends of his plan:

"The paramount need of the hour is a new building. A soul must have a body to live in and grow up with. Thus we, too, need more room to live in, study in, and pray in. An educational institution for fifty people requires considerable space. Therefore, in the name of God and Jesus, we shall build. . . Although there is not much money available, we know that the Lord has immense treasure-houses, and our confidence will be the key to them. May we never lack this confidence! The Lord will show that He is rich enough and that no one confides in Him in vain. . . We wish to build, in order to populate heaven with souls who would otherwise be lost. Most buildings on earth are put up for the earth. But did not the kingdom of heaven come down to earth? Therefore we must build on earth for heaven. May busy hands be found willing to put stone on stone, and kind benefactors will be willing to fur-

nish the stones, so that before long a new temple of God may rise in honor of our holy patrons. . . O Holy Angels, come ye also and help us build! . . ."

The first plans were made *gratis,* by Frederick Vogt, a building contractor of Wesel. Three wings were planned, in the form of a horseshoe. The first or south wing is the main structure of the present mission house. A similar wing was to be erected north of the first one and running parallel to it, and both were to be connected, on the side facing the street, by a third wing. This, according to the calculations of Rector Janssen, would complete the mission house in the event of favorable progress. He could not foresee that, within less than ten years, the institution would be about six times as large as then planned.

The first building was begun on August 17, 1876, the day on which Father Anzer said his first mass. The new priest broke the first ground. A man from the neighborhood said: "Now they are even beginning to build; they will certainly come to grief."

Building without money is a hazardous undertaking. But God will not let genuine trust in Him go unrewarded. When building operations began, only one tenth of the required sum was available; and this was quickly expended. However, when in September the funds gave out, benefactors appeared on the scene. The first to come to the rector's assistance were three members of a family from St. Toenis, near Crefeld, each of whom handed him 1500 marks for masses to be offered in perpetuity, according to their intention. A little later, a man

by the name Cithier, from Duelmen, gave him 4000 marks, reserving the right to receive interest for life. Thus the offerings continued to pour in, and when the building was completed, it was fully paid for.

While construction was going on, the rector wrote in his magazine:

"So far, we have been able to meet all pressing bills and we hope to be able to do so in the future. It is a strange thing to undertake to build for God. He who waits until he has the required funds in hand for a building that is necessary and intended for the glory of God and the salvation of souls will make but slow and painful progress. But he who has courage and confidence will accomplish much more. Of course, there is a limit to everything, but the word of the late Bishop John George Mueller, of Muenster, remains true to this day. He was wont to say to those of his pastors who needed new churches: 'My friends, go right ahead and imagine: the money is already there; that is to say, it is in the pockets of the good people who at the proper time will give it to you.' Trust in God is the virtue from which a missionary must draw all his strength and assistance. Yea, a missionary must be truly heroic in his confidence in God. It is well, therefore, that our mission house, from beginning to end, was built on this virtue. All worldly and human security is absent, and yet it lacks nothing if it does not lack God. Has there ever been a monastery or ecclesiastical institution sold for debt? Never! The Lord provides for those who serve Him."

In his later reminiscences, Father Janssen makes the following interesting confession: "In erecting this first building we learned something which became very important for the development of the work. Whenever a new building was contemplated, we never asked ourselves, Have we the money? but only, Is the building necessary? And then we proceeded with courage, even though only one tenth or one twentieth of the required sum was available. We have always been able to complete the buildings and pay for them."

His trust in God in such matters was incomprehensible to many. During the progress of one building it happened that there was an indebtedness of 200,000 to 300,000 marks. During the construction of St. Gabriel's, in Austria, the needed sum at times was even higher, so that the Procurator General, Father Blum, was in great anxiety how to cover these huge debts; but the founder never wavered in his confidence: God would provide. He was right; God helped him in a truly wonderful manner.

On the feast of St. Thomas the Apostle (December 21), solemn services were held to thank God for the happy completion of the first building. "How happy was I," the rector recounted later, — "much happier then than I was after the completion of many buildings in later years."

Building operations had to be continued in the following years, to make room for the ever increasing number of newcomers. It was Henry Erlemann who superintended most of the construction of these buildings and in this manner acquired considerable tech-

nical knowledge. During the construction of the two-story church of the mission house, which was built during the years 1881 and 1884, Father Erlemann developed into a thorough and truly practical architect, who was able to plan and execute every kind of building construction, quite independently.[1]

The plans for the beautiful church at Steyl were drawn by Father Prill, a priest of the archdiocese of Cologne, who at that time lived in Rome and was a friend of Father John Janssen. It was a very happy thought to build a two-story church; otherwise, it would have been too small after a few years: An enlargement was impossible, on account of the steep embankment of the Meuse river upon which it jutted.

Originally, it was planned to build the church farther north, in the center of the contemplated *horseshoe.*

"But the Lord saw to it," reports Father Janssen, "that the right man appeared at the right moment to adjust this matter. It was Msgr. Muenzenberger, from Frankfort on the Main, who visited Steyl during this period. I informed him of my plan concerning the building of the new church.

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[1] Father Arnold Janssen quickly recognized the great advantages which the possession of such technical knowledge by members of his Society would have for its further development, both in Europe and in the missions. For that reason he furthered in every possible manner the theoretical and practical training of priests who showed talent for architecture. Nearly all houses of the Society in Europe, and numerous buildings, especially churches, in the missions were planned and built by priests of the Society. This has not only saved large sums of money; but these priests, knowing the requirements of the Society best, have also been able to construct these buildings in the most practical manner.

" 'I would not build a church in that way,' he said; 'the buildings will be too crowded. Put the church at the end of the first building. Who knows but that you may have to build just as much to the *south;* and then, if you do this, the church will be exactly in the center of the whole group. As episcopal revisor of building plans for convents and other religious institutions, I have invariably had the experience that these institutions reach proportions that no one expects in the beginning. The usual regret is generally expressed thus: "We built too small!" " The near future proved how correctly he had judged the situation."

Rector Janssen carefully considered this advice. He required Father Erlemann to measure the ground, in order to find out whether the buildings could be duplicated to the south without obstructing the public road toward the Meuse. But he enjoined upon Father Erlemann the obligation to make these measurements secretly, and to make the drawings only behind closed doors; and moreover, not to show nor mention them to anybody. . . "Thus, no one shall find out what proud people we are, who think it possible that our house may become as large again as it now is."

The outcome was that the new church was put up on the spot where it stands today. On the feast of the Annunciation, in 1881, the corner-stone was laid; on May 12, 1883, the lower church was dedicated to Divine worship by the holding of the Forty Hours' Devotion. On September 8, 1884, the ninth anniversary of the founding of the mission house, Bishop

Paredis, now 89 years old, consecrated the upper church and its new high altar. The first solemn High Mass was celebrated by Father Arnold Janssen. We can imagine, what sentiments of gratitude towards God flooded the soul of the founder.

This first mission church of the Society was dedicated to the holy angels. Father Janssen revered them in a special manner. Because they appeared so often as messengers of God when the redemption of the world was begun, he believed that they would also co-operate in a special manner in the gathering in of the fruits of the redemption and in the propagation of its message among the nations of the earth, through the missions. "Moved by this conviction," states the report of the dedication, which appeared in the *Little Messenger of the Sacred Heart*, "we zealously revere the holy angels and firmly trust that the messengers of the Faith that go out from this spot will always experience the guidance and help of these heavenly spirits. In particular, we believe that the holy archangels, those powerful princes of heaven, will help to make it certain that the petition which we so frequently direct to the hidden God of the tabernacle may be fulfilled, to wit: 'May the sweet light of the Divine Word illumine the darkness of sin and paganism, and may the Heart of Jesus live in the hearts of men.' "

The expectation of Father Muenzenberger came true before scarcely two years had elasped. The same buildings that were erected to the north of the church had to be duplicated on the south. Thus the mission house received its present shape, with the exception

of a few changes that were made from 1910 to 1913 in the front wing. Twelve years after its poor beginning, it had developed into a great institution which accommodated more than five hundred persons.

If one considers that this large group of buildings was begun without a uniform plan, and has for years been added to, piece by piece, as necessity required, it becomes plain that a lucky star must have guided the builders in producing harmony without monotony, in combining beauty with practicability.

Despite its size, this main building remained adequate for a few years only. Not alone were branch institutions erected in many places, but at Steyl itself the founder often had to resume his building activities. Besides several small structures, the extensive printing and workshops were erected, and the neighboring convents of the Augustinian nuns and Capuchin Fathers were purchased, enlarged, and fitted out for the purposes of the mission house.

The main cause for this remarkable building activity at Steyl was, as mentioned before, the surprising number of young men who were willing to join Father Janssen's work, as missionary priests and brothers.

The following statistics will give a fair idea of the constant increase in the number of inhabitants, from its earliest foundation to the death of the founder. It must be remembered that, from the early eighties, priests and brothers left for the missions every year; and new houses were opened in other parts of Germany and Austria. These newer foundations, of

course, took many good workers away from the mother house.

Year	Priests	Brothers and Candidates	Students
1875	2	—	4
1880	4	12	79
1885	21	64	195
1890	33	159	235
1895	30	248	310
1900	43	290	286
1905	43	329	277
1909	48	301	293

In viewing this phenomenal growth of the work founded by Father Arnold Janssen, two questions come to mind: How is the great influx of vocations to be explained? and, where did the founder get the huge sums of money required to erect so many large buildings, to feed so many people, and support so many missions?

The answer to these two questions will lead us to a discussion of the Steyl Printing Press.

10. Founding and Development of the Steyl Mission Press

One of the most far-reaching steps undertaken by Father Janssen was the establishment of his own printing-press. He had begun his activity for the founding of a German mission house by editing and publishing a magazine, the *Little Messenger of the Sacred Heart;* and this little seedling was bound to grow.

It was not accident or imitation of similar enterprises that led the founder in this direction, although it seems quite probable that the establishment of the *St. Boniface Press,* at Paderborn, which took place shortly before, encouraged him. But there was no monastic institution that could have served him as a model. After him many other religious institutions have followed, but it was his own foresight that first matured this plan.

He clearly understood the great importance of the press, and its growing influence for good and bad. Therefore he wished to use his energy, small though it might be, in the apostolate of the press.

At the same time, his magazine was to be an important means of propaganda for the chief aim of his heart: the longed-for founding and thorough establishment of a German mission house. He was not disappointed. The press alone made it possible for him to accomplish what *has been* accomplished by him for his home country and the missions.

In order to remain in complete control of the *Little Messenger of the Sacred Heart,* he was its editor and publisher. It was printed at Paderborn, as we have learned, and so continued to be during the first months after the mission house had been opened at Steyl. On the feast of St. Nicholas, 1875, the rector said to Brother Juniper:

"Listen! This morning during mass the thought came to me, — or rather, it was like a voice in my heart, which said: 'Start a printing-press; then you will have a sword with which to defend the Church of God.' — Brother, what do you think of such a plan?"

Juniper: "That would of course be something great and glorious, but here in the mission house there is not one who knows anything about printing: it would require a trained man, and would create a big expense; and then, what would the world say to that? You know how they judge and jeer at you and your work."

The Rector: "The world! the world! I wanted to hear *your* opinion. Go back to work."

The very next month, the plan was carried out. Rector Janssen wrote to the diocesan president of the Kolping Society, at Muenster, to secure through him a capable young man for the opening of the press. In a surprisingly short time he received a thorough and very good professional man, Joseph Stute by name, who deserves great credit for setting up the first machinery and training the first brothers. He remained at Steyl until November 24, 1882, and then founded his own business.

On January 27, 1876, the feast of St. John Chrysostom, the first small hand-press, which had been secured through the help of benefactors, was dedicated and set in operation. It was a memorable day for the mission house and for all Steyl.

The pious rector first made a short address:

"We celebrate today the feast of St. Chrysostom. His name means "Golden Tongued." From his mouth words flowed like golden grains for the souls of men. May the printing-press of the mission house also become such a 'golden tongue' for the salvation of souls. May its products be an antidote against the bad press, against the doctrines it spreads, and furnish golden grains for the life everlasting of men who will read the publications which shall come from this press. May all who shall work here perform golden deeds for heaven! For that we shall pray first."

And then he prayed in his childlike way for all publications that would henceforth be issued from this press, for all its readers, all workers, and for all the benefactors that had contributed to the establishment. At last came the blessing. Then all present proceeded to test out the little press. Rector Janssen was the first to turn the fly-wheel, and the first copy of the *Little Messenger* came out. Then Father Bill, then John Anzer, Francis Reichart, the students, Brother Juniper, and at last the numerous onlookers — for half of Steyl had gathered to witness the great event — turned the wheel, and each took the sheet which he had printed along home with him, as a souvenir of the occasion.

In later days the founder was often seen at the fly-wheel, working in the sweat of his brow, especially on days when no workers were available, while Joseph Stute laid in the sheets.

It is necessary for one to go through the present large shops of the Steyl Mission Press, with its mighty rotary and numerous flat presses (the electric motive power of which is furnished by a 250 h. p. steam engine)[1] to understand fully what, through the blessing of God, has been accomplished by the poor priest who at the start worked the tiny hand-press like a common apprentice in a printing-shop.

With great joy Rector Janssen informed his readers of the opening of the plant. The thoughts he expressed give us a glimpse of his motives:

"In our days the press is a great power. How far, for instance, has this magazine (the *Little Messenger of the Sacred Heart)* paved the way for the erection of our mission house! Without it, the house could not have succeeded at all, or, at least, not in so short a time.

"Indeed, the press must be compared to a sword which is wielded in the spiritual battle, and a good press is intended to further the cause of God.

"The difference between one's own printing-press and some one else's is this, that the latter resembles more a borrowed sword that is given for a few days or a few combats, while the former provides a ready sword always at hand for good service.

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[1] This engine furnishes the power for many other technical shops and also the electric light for the various convents of Steyl.

"But is not the possession of a printing-plant foreign to the spirit of a mission house? We reply that we found it somewhat hard to make up our mind to establish our own press at this early date. How many difficulties must be met by every new enterprise! Besides, everybody has a natural fear of new burdens, worry, and work. But a consideration of the real character of our house helped us to decide the matter. How is it in other mission houses, — for instance, in Turnhout in Belgium? we asked ourselves. Well, there one finds a carpenter shop, a blacksmith shop, and various other shops. The young people have an opportunity to acquire skill in various trades. How helpful is this knowledge to the missionary! In many districts the natives expect from him advice in nearly all things. A good missionary will try to do his best, especially among the pagans, for he knows that this skill will open to him many homes and hearts.

"This is true of all trades. Regarding the press, it can easily be seen that every missionary society must provide catechisms, prayer books, and similar publications for the people of the country in which it labors. How can this be done, if none of the members knows anything about printing? What they are to practice there must be learned here.

"From all this we see the close connection existing between the establishment of a printing-press and the purposes of our house.

"Since the holy archangel Michael is the patron of our house, we place the new mission press under his protection. Through his humility he conquered Lu-

cifer and is still the bearer of the glorious and yet humble banner of the cross of Christ. May this new printing-press, under his protection, battle against the pride of Christ's enemies, through the humility of Christ's cross. May the principles of the saints who followed Christ, on the road of grace, humility, and patience, guide it. These principles are far from being recognized everywhere; and to uphold them will bring war, but also victory. . .

"In conclusion we wish to say that our divine Savior, enjoining upon the apostles the conversion of the world, referred them to the word, saying, 'Preach ye the Gospel to every creature.' In His time the printed word was unknown, but now it is known and used by the devil to do much harm. Therefore, the servant of Christ must use it to do good. For how powerful is the printed word which through the press, in one hour, is multiplied a thousandfold! But it is not the quantity of what is printed that matters. It is necessary that the printed word shall be read and taken to heart. May God and the holy patrons help our press!"

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For four years the Mission Press at Steyl printed little else than the *Little Messenger of the Sacred Heart*. At the beginning of the fifth year the editor was able to announce, with great satisfaction, that the circulation had reached ten thousand, which at that time was a comparatively high number. At the same time he sent out sample copies of a new magazine, *Die heilige Stadt Gottes* ('The Holy City of God') and recommended it in the following words:

"The new magazine is placed under the special protection of our second patroness, the Immaculate Heart of Mary. Its name is 'City of God,' for that is the Church; and it will describe the struggle and progress of the Church on earth. On its cover it bears the picture of the archangel Michael. We live in a time when every one of us must be a brave fighter for the cause of God. May the new magazine increase the courage of the warriors in this spiritual combat, strengthen their lives according to the faith, and at the same time carry the interest for the holy cause of the propagation of the faith into ever widening circles."

In the first number of the new magazine (which was profusely illustrated) Rector Janssen wrote of the purpose of the new undertaking:

"Our aim is to make the principles of the faith prevail more and more in the State, in the family, and in the life of the individual. And what means have we for the accomplishment of this aim? First of all, we must find readers; otherwise, the paper will be printed in vain. It is for this reason that we have chosen an illustrated weekly. Illustrated magazines have this advantage, that they can count on a large circle of readers as long as they are edited with some degree of perfection. The chief difficulty is to get the proper kind of illustrations. God's providence has made it possible for us to conquer this first and greatest difficulty with slight effort and without risk to our house. We gladly confess that the first impulse to publish this magazine did not come from us, but

from without, and was accompanied by a favorable offer relating to illustrations."[1]

"At first we were very much averse to taking over this task. One chief reason why we hesitated was the existence of several illustrated magazines already appearing in Germany. We were informed that if we did not accept the offer inside of a week, it would be made to another concern which would no doubt accept it, on account of its great advantages.

"Under these circumstances we felt that a new weekly would be started anyway, and that we might as well undertake the work ourselves. It appeared to be an opportunity that might never return. . . In this contingency we felt that a lack of courage and confidence would be doubly sinful for us as missionaries, especially after all the proofs of God's assistance that we have heretofore received."[2]

[1] It was a publisher from the diocese of 's Hertogenbosch, Bogaerts, who gave the first impulse to the publication of *Die Stadt Gottes*. He was the publisher of the *Katholieke Illustratie*, a splendid Dutch magazine, for which he had magnificent illustrations, made in his own engraving-shop. To make further use of these valuable cuts he wished to offer them to a German firm. He came to Steyl, and after careful examination of his plan, his offer was accepted. He furnished the cuts, and the type was set up at Steyl. Then matrices were made of the whole pages, which were sent to 's Hertogenbosch, then printed by Bogaerts, the finished sheets being afterwards sent to Steyl, to be mailed to the subscribers. From 1882, however, the *Stadt Gottes* was entirely got out at Steyl.

[2] Rector Janssen told later how carefully he had considered every angle of the question: "The probable financial returns were a point of great importance, for we knew well how hard it would be for us to expect to get along indefinitely on free donations alone. At last I resolved to submit the whole matter to Bishop Paredis of Roermond, and not to start if he disapproved. But he did not disapprove; on the contrary, the reasons we gave appeared good to him. Thus

Arnold Janssen and His Four Brothers. From left to right: Theodore, Peter, Arnold, William (Brother Juniperus, O.M.C.), Gerard

The publication of this magazine was one of the happiest undertakings of Arnold Janssen in his efforts to promote his mission work. In a very short time the *Stadt Gottes* (which first appeared as a weekly, then as a monthly in varying size) surpassed the *Little Messenger* in popularity and circulation. Its contents from the first were partly religious, but mainly educational and entertaining. The purpose of the magazine was always to be a true family paper for the masses, with a great variety of reading matter and numerous illustrations. The revenue from this magazine has served more than anything that has come from the Mission Press to support the Society financially and further its spread. Under the skilful editorship of its second editor, Rev. Dr. W. Abel, S.V.D., who for twenty-three years devoted his strength and abilities to it, the *Stadt Gottes* became the most popular Catholic magazine within the entire realm of German speech, with a circulation of no less than 350,000.[1]

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finally we decided, in the name of God, to go ahead. Of course, we foresaw that the publication of this new paper would be decried as unsuitable for us. However, since we had the approbation of the bishop, we thought it might be the will of God; and we began quietly, but not without fear that the attempt might fail, especially because the necessary personnel for the editing of the paper seemed to be lacking. If the undertaking, despite many failings, has succeeded and the *Stadt Gottes* is now the most-read Catholic illustrated magazine of Germany, all credit belongs to God and to those who later contributed to its success."

[1] Father Abel was born on December 4, 1853, at Rosbach, Diocese of Fulda. He died on October 28, 1909, at Steyl. He was graduated from the college of Fulda, and then entered the *Collegium Romanum* at Rome. Here his teachers were the famous Father Palmieri, S.J., in dogma, and in the

In 1880, a third publication appeared at Steyl, — *St. Michaels Kalender*, the first mission almanac in Germany. Here again the first impulse came from the outside. It was a pious convert, E. Kolbe, of Berlin, who submitted to Rector Janssen a plan for the publication of this almanac, and offered to write the first one himself. The offer was accepted. The new almanac at first appeared in a smaller size than that of the present editions; but when it was found that the work was well received, the size was considerably enlarged, and again it was the editor of

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natural sciences, the still more famous Father Secchi, S.J., under whose guidance the highly gifted youth acquired excellent knowledge. After brilliantly passing his final examinations and receiving the degree of *Ph. D.*, sickness prevented him from being ordained. In 1880, Providence led him to Steyl, where he became a welcome addition to the teaching-staff in the higher branches. From 1881 to 1882 he also labored as teacher with the Dominicans at Venlo; in 1885, he occupied a similar position with the Benedictine Sisters at St. Ottilien, in Bavaria. In 1886 he returned to Steyl, to remain there. He begged Father Janssen to receive him as a lay brother, but the rector overcame his scruples, and on May 26, 1888, he was ordained priest. From 1886 he was associate editor of *Die Stadt Gottes* and *St. Michaels Kalender*, and sole editor from 1898 up to the time of his death. A more capable man could not have been found. The scholarly priest knew how to adapt himself to the common people and to make his magazine highly interesting. Of special excellence were his political reviews and his numerous technical articles. Personally, the learned priest cultivated humility and simplicity. He would wear only clothing cast off by others, and in all things he wanted to be treated as the least of all. A man of tireless energy, he had no other aim than to do good to human souls. God alone knows how much he accomplished. His coming proved to be a piece of rare good fortune for Steyl, and he was rightfully called "The Breadwinner of the Missions." The first editor of *Die Stadt Gottes* (from 1878 to 1889) was Father John Janssen. Rector Arnold Janssen himself contributed only to the work of the first year.

Die Stadt Gottes, Father William Abel, who made *St. Michaels Kalender* (St. Michael's Almanac) one of the best-liked of the popular almanacs. In circulation it soon surpassed both the *Little Messenger* and *Die Stadt Gottes,* although the latter always remained the chief source of revenue for the missions.

It became customary at Steyl, on the patron feast of the founder (July 18), to offer him at the public celebration the first copy of the new almanac for the next year, in a special binding. It was to him a welcome present, for *St. Michael's Almanac* enjoyed his special solicitude, because it carried the idea of the missions and news of the Steyl mission work into the widest circles of the Catholic population and every year won for it new friends and vocations.

Besides these three periodicals, the Steyl Mission Press printed chiefly publications of a religious and missionary character. In 1907, a fourth periodical was added. In 1900, the Dutch Jesuits relinquished the editorship of the *Katholieke Missien,* and from that time on it appeared for several years as a supplement to the illustrated periodical, *Katholieke Illustratie;* but its subscription list diminished continually, so that it finally counted barely 500 subscribers. To save this missionary periodical from complete extinction, Father Arnold Janssen took it over and printed it in his plant. Under the skilful editorship of Father Francis Heines, S.V.D., it was soon in a flourishing condition again, and had more readers than ever before. This paper became an important means of missionary propaganda in the whole realm of Dutch speech. When, in 1911, Steyl founded a

branch — the mission house, of "St. Willibrord," at Uden, in the diocese of 's Hertogenbosch — for Dutch boys, the institution from the first possessed a rather well-known magazine for the pleading of its special cause. *Katholieke Missien* contributed materially towards bringing this mission house and also the novitiate "St. Francis Xavier" (which was opened at Teteringen, Diocese of Breda, in 1915) to their present flourishing condition.

The printing and spreading of good reading matter became an essential purpose of the Society. Wherever Providence called the missionaries of Steyl, this task was always among the first things to be considered.

The mission houses of the Society in Europe are really so many branch establishments of the Steyl plant, and in their respective districts they achieve results which are considerable. These results are mainly due to house-to-house canvassing by traveling lay brothers of the Society.

We have heard that Brother Juniper was urged by Rector Janssen, on his begging tours during the early days of the mission house, to solicit also subscriptions for the *Little Messenger of the Sacred Heart*. This work was later carried on more systematically by the missionary brothers. After securing a number of subscribers in a place, they made it a custom to look for a zealous person who would be ready to distribute the magazine, every month, free of charge. This arrangement proved very successful, and has continued to this day. These agents, who, month after month and year after year, and often under great

difficulties and sacrifices, carry on this work, are counted among the greatest benefactors of the Society. Father Janssen always gratefully remembered their services and at Christmas and New-year's invariably sent them his best wishes.

Not only in Europe but also in foreign and even in the pagan lands, the missionaries of Steyl came to consider it as one of their tasks to print and spread good reading matter. The founder furthered the establishment of separate printing-plants in the Chinese mission at South Shantung, in Togo (West Africa), in Techny, Ill., U.S.A., and in Buenos Aires, Argentina, S. A., in a vigorous manner, and all these publication houses have shown a splendid development and have been productive of much good.

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Perhaps there is no other field in which Father Arnold Janssen showed so much practical understanding of the wants of our times as in making the publication of good reading matter one of the secondary purposes of his Society. Providence sent him very able assistants, it is true, especially in his brother John, in the Procurator General, Father Blum, and in the capable editor, Father Abel; but the real founder of the Mission Press was Father Janssen himself, and for many years it was entirely guided and directed by him.

In the publication and circulation of truly popular reading matter he realized to a large extent the secondary purpose of his foundation, which he characterized as "the furtherance of the sciences." As in-

cluded in this general term he always understood the practical apostolate of the press in the service of the Church and in the salvation of souls. He knew that good books and periodicals keep cheap and vile publications out of the homes, promote religion and morality in the souls of men, and strengthen the influence of family life.

By sending out traveling brothers as agents, he reached circles that could not be reached by ordinary publishers. In fact, his activity in this field became a model for many subsequent and similar enterprises.

God alone knows how much good Father Arnold Janssen has done through this activity, for his home country and for the practical upkeep of the faith, among all his readers. His influence in the spread of the missionary spirit has been no less noteworthy. The products of the Steyl Mission Press have been largely responsible for the awakening of interest in the foreign missions on the part of the Catholic population of Germany, Austria, and Switzerland. Before his time, very little had been done in that direction. By means of long and arduous labors, he had to prepare the soil before results could be hoped for. Interest in the missions was so slight in Germany that the little mission house on the Meuse had for years a hard struggle for existence. On many an evening the early members of the Society could be seen holding processions, through the corridors of the house, praying and singing, imploring God for their daily bread.

If at the present time there is not only one, but thirty to forty mission houses, able to exist and flour-

ish in Germany, the credit for rousing this splendid missionary spirit must largely go to Father Arnold Janssen.

The establishment of the printing-press was the means that saved his own work from certain extinction. In consideration of the fact that the leading German mission magazine during that period did not for years mention this first German mission house, the institution would have been forced to close its doors from lack of support, had not the founder by his own publications been able to make it known and to win for it friends and new members. Most of the members will admit that the missionary publications of Steyl gave them the first impulse to devote their lives to the propagation of the faith.

Furthermore, these publications were instrumental in securing the large funds required for successful missionary activity among the pagans. The net revenues of the press represented a fixed income for this work, and also caused many readers to send alms for the missions. These publications also form the connecting link between the messengers of the faith in pagan countries and their native land and in a most effective manner further the participation of the faithful in the spiritual rescue work of the Church.

Besides all this, Father Arnold Janssen's activity as a publisher was of great educational value. His missionary society was to earn its own support as far as possible by work. His priests and brothers were to be men who by their own labor and industry were to create new values and develop the mission work with their own means.

It is significant that Father Arnold Janssen did not try to open any other sources of revenue — for instance, by founding a missionary aid society. His spiritual sons were to live by the work of their hands and to eat their bread in the sweat of their brow. This spirit of indefatigable work which animated him was to imbue his entire society; and it must be admitted that the method he chose was suited to the aim in view.

In summing up, we can easily say that the founding of the mission press was the most fortunate undertaking of the founder of the missionary congregation of Steyl, considered from both material and spiritual standpoints. The blessing which this good deed radiated near and far has been and still is beyond calculation.

11. The Lay Brothers

One of the great problems that Father Janssen had to face was how to secure men for the printing-plant and the numerous other practical tasks of the rapidly increasing Society. In the early days Brother Juniper cooked and worked like a faithful mother, but he longed to don his Capuchin habit once more and live in accordance with his vows. He spent many hours trying to find other hands to do his work. He knew that the Sisters of Divine Providence, who by the *Kulturkampf* had been driven out of Prussia and had settled at Steyl, had before their expulsion been in charge of the kitchen at the *Ludgerianum* and *Bor-*

romaeum (seminaries) of Muenster. Casually meeting the mother general of the sisters, Sister Vincentia by name, he asked her whether her sisters would not be willing to render the same service to the mission house. The high-minded nun favored the proposal and Brother Juniper joyfully reported to the rector that he had made a most precious find on his begging tour, — a find which he, the rector, should promptly accept. Negotiations were begun at once, and an agreement was reached, according to which the sisters would work *gratis*, if two rooms were placed at their disposal and 90 marks were paid annually for every sister, to cover her expenses for clothing.

"The sisters are coming," said the rector to Brother Juniper, one day; "but you must see to the getting of furniture for them, for I have no money."

So Brother Juniper set out at once to secure what was needed. He obtained one complete bed equipment at Venlo, and in addition a bag of coffee, he received another bed at Kempen. Although at first the good people whom he approached laughingly threatened him with a stick, locked the cupboard, and declared that he could have a thrashing but nothing else, the brother's sunny humor quickly disarmed their opposition, and he got what he wanted. "It is hard to refuse him anything," was their comment.

In the spring of 1876, Sisters Philomena and Urbana arrived at the mission house and took over the kitchen and laundry. Several women of the village helped them. That was a great improvement over previous conditions. With the increase in the number of newcomers at the mission house, the number of

sisters increased also until at last there were twelve of them. The Sisters of Providence remained at Steyl until 1888, and by their self-sacrificing work won the undying gratitude of the whole Society.

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For the work in the printing-shop, in the garden, and the various trades, Father Janssen had in the beginning only paid help; but he tried to imbue them with a truly religious spirit. They were obliged to be present at morning prayers in the chapel, and also to visit the Blessed Sacrament at noon, before starting to work again. Even the mechanics and day laborers who worked on the buildings were obliged to take part in these religious exercises.

The ever-increasing wages of all these men became, in the course of time, a severe drain on the slender purse of the mission house. They consumed the greater part of the revenue from the little press.

Rector Janssen recognized the fact that it would be most valuable for his work, both at home and abroad in the missions, if, beside the priests, there were lay helpers willing to work for the love of God, such as the lay brothers in the old orders. But since at that time he had not yet thought of founding a religious community of his own, he could not think of a lay brother division, in the usual sense of the word. As in so many other things with him, the future was to decide the position of these helpers.

In 1878 the first three of such helpers entered Steyl. These later became known as Brothers Marcolinus, Bernardus, and Damianus. With Brother Martinus,

the "boss" of the composing department, who entered during the following year, they formed the nucleus of the institute of the lay brothers. All persevered in the service of the mission house. Brother Bernardus (Robert Schwertfeger: † 1909) a convert and hatmaker by trade, deserves special mention. He possessed unusual skill in technical and practical matters, and was therefore just the man to develop the young printing-press. Rector Janssen gave him every opportunity to learn the trade in other plants; and for over thirty years, he rendered valuable services in the Steyl shops, as technical supervisor. He was a true religious, pious and industrious.

The number of these helpers at first grew slowly, then with astonishing rapidity. For two years Rector Janssen called them postulants, then introduced the name *brothers* for them. To regulate their religious life he required all of them to privately join the Third Order of St. Dominic. From the year 1882 their reception was surrounded with a certain solemnity, and a special habit for them was introduced — a cassock that did not reach much below the knees! One of the older brothers declared, later: "It required some courage to appear in public in such a uniform." Father Janssen was always truly inventive, when it came to devising means for self-humiliation. Those who stood this test enjoyed his full confidence. He knew that with such men he could accomplish anything. Those who felt too weak for such mortification were, in his eyes, unfit for God's work. In particular, he tried to cultivate in the brothers a spirit of piety and industry.

According to the rules of the Third Order of St. Dominic, the brothers were obliged to say daily 'eleven times seven' *Our Fathers, Hail Marys,* and lesser doxologies (*Glory be to the Father,* etc.). From Septuagesima Sunday until Easter, another five hundred *Our Fathers,* etc., were prescribed. In addition, strict abstinence and fasting were introduced. Considering their arduous work, this was almost heroic, and before long modifications became necessary. When at last the Society of the Divine Word was founded, it became possible to regulate the religious life of the brothers in harmony with their professional tasks, which were such that the rules of the old orders could not directly be applied to them.

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As Father Arnold Janssen progressed with his work, he was continually brought face to face with new problems. The missionary purpose of the undertaking demanded that productive work should be considered as the chief duty both of priests and brothers. At the same time, the foundation grew with such rapidity from year to year as to assume the proportions of a big modern business, which, in turn, required a more definite organization. We shall touch on these considerations later.

The great number of lay brothers that joined him made it possible for the founder to maintain in his work that technical development which it had actually acquired. Without the faithful co-operation of so many hundreds of brothers, Steyl could never have succeeded as it did. If all their daily tasks had been

carried out by hired workers, the institution would soon have lost its ecclesiastical character.

The old missionary orders, too, had lay brothers for their manual work; and the missionary history of many countries, especially of South America, proves the great advantage of having capable missionary brothers. Their services were employed in the immediate work of Christianization. On account of the poor means of communication, there was at first only a modicum of co-operation between the missions and the home country. About all that Europe could do was to fill the gaps in the ranks of the missionaries.

In this regard modern missionaries are in a much more favorable position. Now their best co-workers are at home. A great part of their missionary activity can and must be done in their native country. The great teaching activity alone, which in many mission countries has become the chief means for the propagation of the faith, requires constant assistance from home.

At the time when Father Arnold Janssen founded the first German mission house, Catholic Germany was in nowise prepared to furnish this assistance. It took him many years of untiring propaganda to rouse interest in and love for the missions. And this gigantic work could only be accomplished by means of many lay brothers.

It required hundreds of brothers to produce and spread the millions of pieces of missionary literature that were issued from the Steyl Press. The lay brothers became modern auxiliary missionaries in the best sense of the word, through their work as com-

positors, printers, proofreaders, bookbinders, packers, clerks, traveling agents, machinists, firemen, draftsmen, photographers, electrotypers, lithographers, etc.

Besides all this, many lay brothers began to go to the missions, and these proved to be most welcome assistants to the missionary priests. A still greater number were employed at home, in the direct service of the missions, through the preparation of provisions, clothing, building materials, and many other articles. More than once, a complete dwelling was built at Steyl, then taken down again and shipped to the missions in Togo and New Guinea. There were also many doors, windows, altars, etc., manufactured for the missions.

Today there are also many other ways in which the lay brothers enhance the efficiency of the missionary establishments. Thus we see the lay brothers at Steyl and its branch institutions active as cooks, sacristans, porters, tailors, shoemakers, saddlers, carpenters, sculptors, painters, glaziers, locksmiths, blacksmiths, tinsmiths, bakers, millers, butchers, gardeners, farmers, candlemakers, watchmakers, infirmarians, and druggists. All are auxiliary missionaries who work for the final triumph of God's kingdom on earth.

Father Arnold Janssen was the first to utilize the advantages of modern technical progress in the service of the Church and her world apostolate. The forces of nature had been harnessed by thousands of inventions and discoveries. Why should not the cause of God and the salvation of souls profit from this? It was Father Janssen's conviction that they should.

For that reason he gathered round him numerous lay brothers and through them he operated hundreds of motors and machines, all for the greater glory of God and the good of the missions.

He furthered the technical progress of his undertaking in every possible way, giving the brothers and the priests at the head of the various departments every opportunity to study the latest developments in their lines. It always gave him great pleasure whenever he noticed progress. He required them to explain everything, down to the smallest details, and his lively interest was a great encouragement to the brothers. In fact, it must be said that the brothers who humbly and faithfully did their duty were his special favorites. He always referred to them as "the good brothers," and the few hours of recreation which he allowed himself on festive occasions, such as his saint's day and the "family feast" of the mother house, were always spent with the brothers. Whenever he visited one of the houses, he soon looked for an opportunity to have the brothers around him. Like a father who has been away from his children a long time, he would tell them of his experiences, and with great interest inquire of each one about the state of his health.

With paternal solicitude he cared for the sick brothers and showed a special affection for the old brothers who, with him, had shared the burden of the first years at Steyl. When the brothers Marcolinus, Bernard, Damian, and Martin were about to celebrate the silver jubilee of their entrance into the

mission house, he wrote to them the following invitation:

"This is the twenty-fifth anniversary of your entrance into our house. Of course, we do not want to overdo these jubilee celebrations; but with the first ones, who have helped so much to build up the lay brothers' division of our Society, we should perhaps make an exception. Therefore, I hereby invite you most cordially, and with me the Reverend Father Rector Blum, superior of all the brothers of our province, to join with us in thanking the good God for all the benefits which He has bestowed on you and all the brothers, and on the whole Society through you all. To give even better expression to this thought, we shall gather together, this noon, for a little banquet and a recalling of the days of the past, especially those days in the beginning here, when we were so poor and full of care" (letter of January 6, 1903).

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In the training of the lay brothers, Father Arnold Janssen laid the greatest stress on the cultivation of the religious life. Above all, they were to be religious, even in the midst of their various technical occupations. At every opportunity he tried to foster in them the supernatural viewpoint. Also in his letters, which he was fond of writing to the brothers at Steyl, he always expressed this thought. For instance, in a letter of May 29, 1903, from St. Gabriel's to the brothers at Steyl, he writes among other things:

"I pray God the Holy Ghost that He may reward you all abundantly for the millions of pieces of good literature that go out from Steyl into all countries, even to the most distant continents. After your death you will recognize what a blessing this is and what recompense it will bring you from Him who rewards in a truly divine manner.

"May He grant you in particular the grace to persevere in your holy state, and to willingly and without complaint make those sacrifices which your calling demands of you. Of course, it is necessary that you shall do your share to preserve that precious boon, the peace of the soul, and not give heed to the efforts of those who may threaten it.

"In cordial affection I recommend you all to the great Father of love and kindness, and to the protection of His holy angels. . . Let us often think of our true home and try to prepare well for it through obedience, prayer, work, and the preservation of a contented mind. May the holy joy, love, and grace of God the Holy Ghost be always with you!"

By the institution of the lay brothers he has given many hundred young men an opportunity to become religious and to take an active and immediate part in the propagation of the faith. The zealous promoters of the mission magazines are not only great helpers of the missions, but they also render most valuable service to the home country through the dissemination of good reading matter. The hearty support which people of all stations are led to give to the missions reacts powerfully upon their own spiritual life.

12. Steyl as a Place of Retreats

Another mode of benefitting the home country has been the furtherance of retreats as practiced by Father Janssen since the opening of the Steyl mission house.

At the time when the first German mission house was founded, in hospitable Holland, the clerical seminaries in Prussia were closed, and the members of religious orders had been sent into exile. Thus it had become practically impossible to have retreats for the clergy in that country. Yet the priests, hunted and sorely tried in those stormy days, needed, as never before, the spiritual comfort and strength which the retreats offer in an incomparable way. But how could this want be supplied?

The late archbishop of Cologne, Paul Melchers, from his place of exile, wrote in regard to this matter to Rector Arnold Janssen, in the summer of 1877. He described to him how the priests of his archdiocese had, for the last three years, been denied the benefit of their retreats, and he requested him to open his house at Steyl to them. He promised to further the undertaking in every possible way, and to announce the terms of the retreats to his priests through the deans of his archdiocese.

Rector Janssen gladly took up this suggestion, because it gave him a new opportunity for a kind of work which was in complete harmony with his as-

cetical inclinations. He realized at once that in doing this he could considerably enlarge the field of activity of his institute and exercise great influence over the religious life of his native country.

On September 10, 1877, the mission house at Steyl received for the first time a small company of retreatants. Of course, there was no room for them in the little former inn. As a matter of fact, the occupants of the building were anxiously waiting to move into larger quarters in the barely completed new building which had been dedicated on September 8 (the second anniversary of the founding). But they were obliged to remain in their old quarters for another four weeks longer; for the first occupants of the new house were forty-one priests who arrived to make their retreat there. Rector Janssen reports about it in his *Little Messenger of the Sacred Heart*:

"The house was now completed and dedicated: we could have moved in. The moment had come to shake off the restrictions of our limited quarters, but we preferred to bear these restrictions a few weeks longer, in order to first put the rooms of the house, so far as they were ready, to the holiest use we could find — namely, for retreats of our countrymen who in Germany had for several years been deprived of these precious exercises. In the retreat the priests pray, meditate, and scrutinize their entire past lives, making new resolutions in the light of faith. Within a few days, under the trying test of the fires of the Divine Word, the 'old man' within them is utterly crushed and broken, while the 'new man' is made apparent, having been regenerated in God. Could

anything be more precious or beneficial? And salutary it is, indeed, for priests who are thus rejuvenated in spirit and enabled to carry the increased fire of their zeal among the faithful. How good all this is for the lay people! for they too are destined for heaven, and we know that nothing impure may enter that abode of eternal bliss!"

It is worth mentioning that, following this first instance, it became a rule that every new addition to the mission house was first to be used for retreats. Frequently was this done when rooms were only half completed, with doors and even windows missing, and the furniture in a still more unacceptable condition. A few rough boards placed on plain wooden supports often had to serve as tables, and the bedsteads were not seldom put together in a decidedly *makeshift* manner. However, the retreatants were satisfied and willingly slept four in one small room, as long as they were permitted to participate, rather than denied admission for lack of room.

The first retreat for priests was conducted by a well-known Franciscan, Father Ignatius Jeiler, who gave Father Janssen much valuable help of a general nature, upon the whole question of retreats. The second course, with forty-three participants, was given by Father Cramer, who later became auxiliary bishop of Muenster. There followed a retreat for lay people; then a third retreat for priests, this being also given by Father Jeiler. In the fall of 1877, 110 priests took part in the retreats at Steyl; in the following year there were 213. Up to the death of Father Arnold Janssen, in 1909, 5,421

priests in all had made a retreat in Steyl. By the time of the outbreak of the World War, this number had increased to 6,696. The blessing spread through this work has been inestimable.

* * *

As soon as Rector Janssen had received the suggestion to give retreats for the clergy, he also decided to give the same opportunities to the laity. Up to that time, retreats for the faithful in Germany had been limited to a very small number, and were entirely unknown in Holland. Thus again it was reserved to Father Janssen to do pioneer work in this important field. In the first course, given in 1877, only 23 men took part; but their number increased very rapidly. Up to 1914, 44,076 men and young men, in all, had made retreats at Steyl; and among them were 8,812 school teachers and 3,606 students. Retreats for Hollanders were also given: the number of participants are included in the statistics given above.

This beautiful work for the salvation of souls always remained dear to the heart of Father Janssen, and he fostered it in every way possible. With truly paternal kindness he saw to it that the retreatants were well taken care of. Before they departed, he always appeared personally in their midst and informed them about the best railway connections. At the same time he was accustomed to give to each one a number of rosaries, to speak to them about the progress of the missions, and to recommend to them the various magazines of the mission press.

He also endeavored to foster in all the members of his Society a like friendly attitude toward the re-

treatants, in order to secure their willingness to make the little sacrifices which the presence of so many outsiders entailed for them. During the "big" retreats, given at Easter and Pentecost, it frequently became necessary to feed a thousand people, including the members of the house. This was certainly no small task for the brothers in the kitchen.

Besides the retreats for men, Father Janssen arranged (as early as the year 1878) for retreats for women, in the convents of the neighborhood of Steyl; and after he had founded a missionary congregation of sisters, their convent was always open to women retreatants. Before long they outnumbered the men. In the one year of 1913, 6,420 persons made their retreat at Steyl.

Father Janssen greatly rejoiced in the good that his houses were doing through the retreats. In the second year of the giving of retreats, he wrote:

"During September and the first part of October, Steyl looked almost like a place of pilgrimage. People from near and far gathered here, for the purpose of spending almost four days in prayer and meditation upon the eternal verities. There were young men, with happy, care-free countenances, serious men of middle age, and older people, some close to the grave; and all were animated by the one thought of learning something more of that which constitutes the great art of life, — the *art of dying well!* Most important are these holy exercises, during which very many regain the peace of their souls, and many more are reborn spiritually. All cherish the memory of these days throughout life, and many a man will

in his high old age bless those who acquainted him with this golden opportunity."

Nowadays the importance of retreats is fully recognized, and on many occasions priests and lay people have given enthusiastic expression to their appreciation of the blessing which the days of holy solitude at Steyl have brought to them and into the whole circle of their activities.

Following the example of Steyl, very many other places were opened to eager crowds of retreatants, in Holland, Germany, and Austria; and thousands of souls owe it to Father Janssen that this wonderful means of salvation was placed at their disposal. Many who were weary and sick in the practice of their religion, before entering the quiet walls of some spiritual sanitarium, left it with renewed religious fervor, strength, and courage.

It has been said more than once by priests, and it is certainly no exaggeration that if Father Janssen had done nothing but re-introduce and spread the practice of retreats among all classes of people, this alone would mark him as a man of Providence.

* * *

Perhaps it may seem to some readers that in these chapters an overwhelming amount of small and insignificant detail has been brought forth; but the writer has felt justified in doing this, because, in the first place, everything related redounds to the greater glory of Him whose power and kindness appears the more glorious, the more insignificant were the persons and means which He used to produce such won-

derful results. Posterity will be compelled to declare, in all these instances: Here is the finger of God. On the other hand, this rather minute description serves to characterize the pious priest who, despite the almost hopeless conditions under which he had to labor in the beginning, did not give up his efforts, but, being fortified by his unshakable confidence in God, conquered all difficulties.

To the members of the Society these little details about the founder and the laborious beginnings of his work will be most welcome. They will always remind them of their poor origin, and never allow them to forget that poverty and industry are the roots of their blessing and success.

Finally, to *all* who read this, the picture we have tried to draw may serve as an illustration of the old truth that confidence in God, coupled with the spirit of untiring industry, is bound to bring success.

PART THREE

Founding and Development of the Society of the Divine Word

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1. The Adoption of a Religious Constitution

AFTER sketching the external growth of the work of Arnold Janssen, we now turn to its internal development. We know how difficult it was for the earliest workers at Steyl to reach an agreement regarding the form of their undertaking. We must return to the time when Father Arnold Janssen was left alone with John Anzer. During the month of May and the first part of June, 1876, the two men held several conferences about a new outline of a constitution, written by the founder; and after several small changes had been made, the document was signed by both, on June 15.

These condensed statutes constitute the beginnings of the religious "Society of the Divine Word." They contain the principles according to which Father Arnold Janssen had always planned his work. The third rule of St. Dominic was prescribed for all, while the work for foreign missions was the chief purpose given, and the distinction between missionaries and teachers was maintained. The name of the society was to be *Societas Verbi Divini* (Society of the Divine Word). The special veneration of the Divine Word and the Sacred Heart of Jesus was to be recommended to the members.

The mode of dress of the order was to be the cassock of the secular priests. The cincture was to be

red (on the inside), "in memory of the love of the Sacred Heart of Jesus, of the blood He shed for us, and in reference to the martyrs' blood that every member of this house should be ready to shed for the Lord."

The question of a habit presented some difficulty, since the rector was inclined to introduce a distinctive emblem; but in this matter he yielded to Anzer. There were to be two classes of members: provisional, and permanent. Both classes were to acquire membership by dedicating themselves to the Sacred Heart of Jesus for the purpose of apostolic labor in obedience to the superior of the house and his representatives. This dedication was first to be made for only one year, this period to be considered as a novitiate. At the end of the first year, the dedication was to be renewed for three years, these renewals constituting provisional membership. After that, the dedication for life might take place, whereby the candidate would become a permanent member.

We see from this that in the beginning there were no religious vows at Steyl. The promise was made in the *form* of a vow, but was of a private nature. On June 16, 1876, Father Arnold Janssen and John Anzer pronounced this dedication for life. The substance of the formula used was as follows:

"I shall work as much as I can to spread Thy holy Gospel on earth, to save souls, and to destroy the kingdom of Satan, especially among those pagan nations which do not yet know Thee and our Lord Jesus Christ, the Savior of all mankind, who loves

all with the greatest ardor and has shed His precious blood for them.

"Rule, then, O my Creator, over all the faculties of my body and soul. I desire to be a servant of the Divine Word and to dedicate myself to the service of the King and to the Queen of the angels. And since it is Thy will that man should be led to Thee through other men, and since Thou hast ordained that, because of the pride of fallen man, obedience to a superior should be the unfailing herald of Thy will and a pledge of Thy blessing, I voluntarily vow and promise constant obedience to all present and future superiors."

Regarding the appointment of a superior, these first statutes contained the following passage: "The first election of a superior general shall take place as soon as the Society has seven members who are entitled to vote. This superior is to be first elected for five years; after that, the methods of Mill Hill are to be adopted."

A special chapter is devoted to the spirit of the Society, which is characterized as a spirit of complete abandonment to God, a spirit of faith, confidence, humility, and self-denial. The founder laid special stress on mortification. The rule of the tertiaries of St. Dominic was to be strictly observed. Every Friday was to be a fast day. Abstinence was to be observed on Monday, Wednesday, and Saturday, and all through Advent. The members were admonished to love humility, to impose upon themselves small voluntary mortifications. The use of tobacco in any form was forbidden to all, as an unnecessary stimu-

lant. The monthly self-accusation, in the chapter of penance, and the practice of the "penance table" were introduced. There were to be three meals a day. All were to be required to make their own beds, clean their rooms, and if ordered by the superior, take part in washing the dishes and cleaning the house. Silence was to be kept a considerable part of the day, and was to be strictly observed.

In the carrying out of the rule the rector set a good example in all things. He demanded no exceptions for himself. He was the first to kneel down at a meal of water and bread. The example of their superior greatly lightened the sacrifices of the others, and with youthful joy and zeal they followed him along the road of self-denial on which he led them.

* * *

Although the founder had a high regard for external mortification, he valued the cultivation of the internal spirit still more highly.

"I soon recognized," he said later, "that the main thing in such a work was the cultivation of a truly priestly and apostolic spirit. I was very happy when I was able to give the retreats myself, and I used them to cultivate this good spirit. The conferences on Sunday mornings, after breakfast, served the same purpose.

"At that time we did not have a novitiate. I tried to remedy this want by giving daily conferences for several months preceding the ordination of our candidates. A religious community can only hope to accomplish much good when it is animated by a

good spirit. For this purpose I introduced retreats, monthly recollections, and spiritual conferences. I am of the opinion that it is one of the first and most necessary qualities of a superior to be able to influence spiritually those placed in his charge."

These were the regulations and practices which, for nine years, governed the community life of the mission house. Ecclesiastical approbation of these first statutes was not sought. The general approbation of the bishops for the founding of the house was considered sufficient for the time being. This gave the founder a free hand to find and test the best form of organization for his work.

God blessed his efforts. In 1885 he had 21 priests, 64 brothers, and almost 200 students. The poor beginning of 1875 had developed into a large monastic family. It became more and more apparent that these first statutes were not sufficient. The founder began to see that the simple dedication was not a bond sufficiently strong to hold together a large missionary society active in all parts of the world; a closer union was highly desirable. This could be most effectively accomplished by changing the institute into a religious congregation with the usual three vows.

Besides, experience had proved that the strict mode of living which he had introduced was incompatible with hard study and missionary activity. A reasonable modification, for the sake of the health of the members, became necessary.

* * *

The first opportunity for a thorough revision of the first statutes came when Father Anzer, after five years of work in China, was required to visit Rome, for the sake of settling a number of important problems of his mission. After leaving Rome, he went to Steyl, where he arrived on December 7, 1884. As co-founder, he was to participate in the proposed deliberations for the purpose of giving the work a more permanent form.

On December 10, 1884, Father Arnold Janssen opened the first general chapter of his Society, which, with one interruption, lasted until the spring of 1886.[1] The members of the chapter were, besides Rector Janssen and Father Anzer, Father John Janssen, and the Prefect of Studies, Father Wegener. The chapter was of decisive importance for the Steyl mission work.

The new statutes were prepared with great thoroughness. They were drawn up in Latin, and filled 227 pages, all neatly written in the Rector's own hand. They represent a complete rule on a par with the rules of other modern religious congregations.

A novitiate of two years and the adoption of the three religious vows are prescribed for clerics and lay brothers. The clerics first make vows for nine years, then perpetual vows; the lay brothers, three times

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[1] The interruption of the chapter occurred in the winter of 1885—1886, on account of a journey of the rector and Father Anzer to Rome. On this occasion (December 10, 1885) the district of South Shantung was erected into a new apostolic vicariate, and Father Anzer was appointed the first vicar apostolic and bishop. He was consecrated at Steyl on January 24, 1886.

Rev. John Janssen,
S.V.D.

S.V.D.

S.V.D.

for three years, then perpetual vows also. For the first time vows according to this rule were pronounced on February 23, 1885, by twelve priests and nine clerics; and on March 19, by fifteen brothers. On this occasion the Founder, also Father Anzer, John Janssen, and Herman Wegener pronounced their perpetual vows.

According to the new statutes, the "Society of the Divine Word" — this is the title henceforth to be used — is governed by a superior general, assisted, first, by two, later by four, councilors. He is elected by a general chapter that is to be held every seven years, and remains in office until the next general chapter.

After this rule had been adopted, Father Arnold Janssen, on March 12, 1885, resigned his office as superior. In the election held on the same day he was chosen, for life, as the first superior general of the Society of the Divine Word.

Under the new rule, the two classes of members, — the clerics and lay brothers, — participate as heretofore in the same manner in the graces and blessings of the Society. The direction and the administration of all offices is reserved for the priests. They alone have the active and passive right to vote, and the brothers are to be under the supervision of the priests, not only in their religious discipline, but also in all their labors. Humbly fulfilling the duties of their holy calling, they are to enjoy the blessing of perfect obedience and share in the fruits of the work of the priests, whose faithful assistants they are to be.

"The lay brothers," according to the third part

of the statutes, "are to further the aims of the Society by their prayers and the work of their hands. Let them do these things joyfully, not like servants but like children of the highest King, Jesus Christ, and for the sake of His love. In this way they will sanctify themselves and help in the conversion of the pagans."

The greater part of the statutes concerns itself with the cultivation of piety. The spiritual sons of the founder are to strive for virtue and piety more than anything else. In urgent words all are admonished to make good use of their time, to be grateful for the benefactions of God, to be faithful to the Holy Ghost, to imitate the holy angels in the service of the Most High, to cherish great reverence for the calling, the powers, and duties of the priesthood, for the word of God and the authority of Holy Church.[1]

The veneration of the Holy Spirit, from this time forth, is to be cultivated with special zeal in the whole Society.

The first general chapter was closed on May 12, 1886. It brought great blessing to the Steyl foundation, and gave it its definite characteristics. The basic principles laid down by this chapter have been proved to be right. Later general chapters were not obliged to make any essential changes.

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[1] The following point in this rule is particularly characteristic of Father Janssen:

"Every year, seven holy masses are to be said for the sanctification of those marriages among the faithful, from the fruits of which the Holy Ghost shall be pleased to summon priests for the Church and especially for our Society."

These masses are still said.

* * *

After the adoption of this constitution the founder considered it to be his most important task to introduce the novitiate. Since he had no personal experience in the matter, he looked for trained religious to aid him. It was natural that his high regard for St. Vincent de Paul should lead him to turn to the latter's spiritual sons, the Lazarists. On a previous visit to Vienna he had become acquainted, as we will remember, with Father Medits. "I saw," relates Father Janssen, "that he was a well-meaning man, who did not seek his own ends, but only the greater glory of God, the welfare of the Church and of souls. Therefore I learned to love him, and at this juncture considered him to be the proper man to arrange for the novitiate in our Society. I begged him to come to us for a while." The superior general of the Lazarists, Father Fiat, gladly gave his consent, and Father Medits, during the spring and summer of 1886, spent four months at Steyl. He trained Father B. Eikenbrock for the office of master of novices, who, after the departure of Father Medits, uninterruptedly held this office until the year 1898.

Three courses of clerics took part in the first novitiate at Steyl. Bishop Anzer, also, participated for sometime in the exercises of the novices. In order to give the priests who at that time were already engaged in teaching a similar opportunity, the founder, in 1888, again invited Father Medits, this time for seven weeks. The novitiate of the lay brothers was also arranged by Father Medits, and for these invaluable services the founder cherished a lifelong

gratitude to this zealous priest, who died at Budapest, in March, 1916.

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The events of the last year filled Father Janssen with joy and gratitude to God. Though hardly ten years old, his work was in a most flourishing condition. Repeatedly the highest ecclesiastical authority had addressed to him words of approval and encouragement. During his first journey to Rome, in the summer of 1878, Pope Leo XIII had received him in private audience and had, in his usual vivacious manner, expressed his joy over the founding and progress of the Steyl mission house. The quick promotion of the district of South Shantung into a separate vicariate, and the elevation of Father Anzer (who at that time was hardly thirty-five years old) to the dignity of vicar apostolic, was a sign of the extraordinary confidence of the supreme pontiff in the work of Father Janssen, who, with renewed zeal, devoted himself to the furtherance of his great aims.

During the following years, the first constitution was carefully examined (on January 23, 1889) and approved by Bishop Boermanns, of Roermond, who later also approved the recensions of the second and third general chapters.

Now the founder thought that the time had come to seek the approbation of the Apostolic See. In February, 1899, he submitted the statutes as formulated by the last general chapter to the Congregation of the Propaganda, and petitioned for the papal approbation of the Society of the Divine Word and its constitution.

The rule was turned over to a commission of ten members headed by Cardinal Satolli. The chief revisor was Archabbot Domenico Serafini, of the Benedictines of Monte Cassino and later archbishop of Spoleto and Cardinal prefect of the propaganda (died in 1918).

When Father Superior Arnold Janssen interviewed the archabbot, during the following year, the latter congratulated him on his rule and told him that he had not found any serious difficulties in it, and that its form only needed recasting.

On January 25, 1901, the Society of the Divine Word was approved by Pope Leo XIII, but the propganda informed Father Janssen that the approbation of the rule would be delayed until it agreed with the form of the rules of other modern congregations approved by the Church.

This embarrassed the superior general for he had been commissioned by the general chapter to make such changes as might be demanded by the ecclesiastical revisor; however, Rome did not now specify any changes, but demanded, rather, an entirely new wording. The founder was in doubt whether he could do this without calling a new general chapter, and such a procedure would involve immense difficulties. After consulting his councilors, he decided to proceed alone and in accordance with the norms just published by Cardinal Gotti, at that time prefect of the congregation of regulars (and later, of the propaganda).

The old rule was revised and privately submitted to the secretary of the rule commission, Msgr. Melata,

who was kind enough to examine it. Then the founder reopened official negotiations with the commission, which called for more changes. When the propaganda was now petitioned to approve the rule, a further revision was demanded. New statutes were put in and old ones eliminated. Then this revised rule was submitted to the Holy Father for approbation; and this Pope Pius X granted on May 2, 1905. On May 8, it was sent to Father Janssen by the propaganda, with the injunction to introduce it in his Society.

Since this rule in several essential points differed from what had been determined by the general chapter, it portended new difficulties for the superior general. The members of his council decided that he should go to Rome and work for the restoration of the old rule, or at least for a closer adaptation to it, so that the calling of a new general chapter would not become necessary.

Superior Janssen went to Rome, negotiated with the respective personages who were responsible in such matters; and in a private audience, on June 5, 1905, petitioned the Holy Father. He was kindly received, and in the decisive session of the rule commission, held on June 30 (the feast of the Sacred Heart), all the more important points were granted. On August 12, the revised constitution was sent to him, with the injunction to prescribe it at once for general observance in his Society.

The papal approbation was given for five years. During this period the new rule was to be tested. The Roman authorities always use this precaution.

Since the young Society had not yet been definitely divided into provinces, a temporary division was made (on October 15, 1907) into seven regions and two districts. A region was required to have at least twenty-one priests in perpetual vows, and the then regional was given the powers and faculties assigned to the provincial in the new rule. This division was to continue until 1910, when the test period would come to a close and a new general chapter would be called. However, the founder died a year before this time (1909), and the fourth general chapter, which was convened in the late fall of 1909, made a last revision of the rule, which, on April 5, 1910, received final approbation by the Holy See.

2. Furtherance of Scientific Training

The College of St. Raphael at Rome

After the founder had laid a solid religious groundwork for his undertaking by giving it the constitution of a monastic congregation with the three vows (1886), he turned his special attention to the scientific training of the priestly members of his community. Above all, he wanted to provide good teachers.

Up to that time he had received valuable aid in teaching from secular priests who had temporarily offered their services to the institution at Steyl. With the gradual ceasing of the *Kulturkampf*, they naturally returned to their home dioceses, and the young priests of the Society were called upon to take their

places. Thus a thorough preparation for their educational activity became not only desirable but necessary. In the beginning, concessions to existing conditions had to be made; but now the time had come for systematic improvement.

This was especially urgent in the courses of philosophy and theology. Here, too, Arnold Janssen had been ably assisted by the secular priests staying at the house — namely, by Doctor Joseph Deventer, confessor of the Sisters of Providence at Steyl, Doctor Joseph Kleinermanns, Doctor Frederick Nau, Doctor Peter Huels, Doctor Vigener, professor, and especially Doctor William Abel who permanently joined the Society. Doctor Abel was an excellent teacher of the natural sciences and of philosophy. He was succeeded in his office by Reverend Joseph Weber, one of the first priests of the house, — a man who had done post-graduate work at the universities of Innsbruck and Bonn.

Since most of these teachers left Steyl after a time, the finding of proper substitutes from the ranks of his own priests continued to be more and more of an imperative necessity.

Superior Janssen wanted for his students teachers who were not only scientifically trained but who were deeply imbued with the right ecclesiastical spirit.[1] Therefore he turned to Rome, the center of

[1] "I should be very happy," he once said in an address to the teaching body at the mission house of St. Gabriel, "if the Lord would send our Society priests able to do good work in the realm of science. But they must be good men, otherwise I would rather not have them" (Address of April 26, 1907).

Catholic theology, where secular and religious priests from all parts of the world were sent by their bishops or superiors, to drink from the pure wells of Christian philosophy and all ecclesiastical science; and he decided to send there some of his talented young priests and students to be trained at the Roman universities.

Above all, they were to study the works of St. Thomas Aquinas, the prince of ecclesiastical scholars who, just at that time, had found a mighty advocate in the learned Pope Leo XIII. When Rector Janssen in the year 1878, in his first audience with this high-minded Pope, read the report of his work and also mentioned that in his institution science was to be cultivated in the spirit of St. Thomas Aquinas, the pope animatedly interrupted him saying: "Optime!" ('Very good!'). What Arnold Janssen promised on that occasion he tried to carry out most faithfully.

This led, in 1888, to the founding of St. Raphael's College in Rome, the second establishment of the Society in Europe. Father John Janssen was appointed rector of the little institution, which was located in a rented house in the northeastern part of Rome. Later, the college was transferred to *Via di Tor Milina,* and before the outbreak of the war it found a more spacious home in the monastery of the Calasantines in the *Via Toscana.*

The naming of St. Raphael's College has the following history. The house at Steyl had been dedicated to the archangel St. Michael; the establishment in Austria, which was already contemplated and had been approved by the state authorities, was to be named after St. Gabriel; and the little institute

at Rome was named St. Raphael, after the third great prince of heaven. The pious founder established the connection between the name and the purpose of the new foundation by the following reasoning: "Since the holy archangel St. Raphael restored sight to blind Tobias, it seemed appropriate to place the college under his protection, in the hope that he would graciously procure for its members the light of knowledge from the divine fountains of all science."

With but one year's interruption, the college endured up to the time of Italy's entrance into the World War. The number of its residents was naturally small: there was usually one lay brother to take care of the house, and from two to five clerics. The priests attended the various Roman universities — the *Propaganda, Gregoriana, Apollinar,* and especially the university of the Dominicans, *Minerva.* At the death of the founder, fifty-three members of the Society of the Divine Word had studied in Rome. Thirty of them acquired the Doctor's degree, in theology, philosophy, or canon law. Others were called away after acquiring the licentiate or baccalaureate, while some had to give up their studies on account of sickness. This house in Rome has been a great benefit to the mission society of Steyl. From here it received a large number of splendid teachers who in the "eternal city" had, together with Catholic science, also imbibed the true ecclesiastical spirit and true Catholic sentiment, which they transmitted to their students. At the same time, this Roman institution formed a connecting link of the Society with the Holy See and the central government of the Church.

On numerous occasions Superior General Janssen, in his official dealings with the Roman authorities, availed himself of the service of the rector of St. Raphael's College. During his last visit in Rome (1907) he expressed himself as follows concerning the position of the college:

"I well recognized the importance of Rome, and I therefore tried to establish as soon as possible a house in the center of Christendom. For the same reason I sent here no less a person than the later rector of St. Gabriel's, my brother, although I could hardly spare him as adviser in the initial difficulties of my undertaking."

When questioned why he had not himself taken up permanent residence in Rome, like so many founders and superiors general, he replied:

"I will explain that to you, very frankly. I have been advised to do what you suggest, more than once. I have thought the matter over very carefully and considered it before God in prayer, and my reasoning has been this wise: All our houses are in Germany and Austria; therefore my presence is necessary, because their direction from a distance would be rather difficult; that is one reason. A second one is that, while the Society is still so small, it would seem to savor somewhat of the romantic to try to appear 'big' in Rome. And you will admit that things romantic do not come from God: Modesty and reserve seem to be more indicated in our case. Besides, I have never consented that my person or our young Society should be mentioned in public in an obtrusive manner, as though we were anxious to play a great

part. Modesty and humility draw the blessing of God upon our work. Ostentation and pompousness are a hindrance to the intentions of God, who chooses what is small and insignificant before the world to carry out His designs. We now have a college here, and that will maintain our communications with the Roman Curia."

Through this institution in Rome a constant supply of well-trained teachers in the theological and philosophical branches was assured. Other young priests were sent to German universities, to give them an opportunity for further studies in natural sciences, mathematics, and linguistics. Up to the time of his death, twenty-three of his priests had respectively attended the universities of Berlin, Bonn, Innsbruck, Munich, and Vienna. Here they came in contact with the most prominent scholars and acquainted themselves with the methods of modern scientific procedure.

While the acquisition of scientific knowledge was the chief purpose of these special studies, the superior general had, besides, another intention, which he mentioned upon occasion. These young priests, who for more than ten years had received their entire training in secluded ecclesiastical institutions, were expected by their attendance at public universities to establish a fresh contact with the realities of life and the tasks and the aims of the present time, learning meanwhile to appreciate the accomplishments of other able men and, through their example, to become animated with a genuine love for work and persevering diligence.

For the same reason he did not send his men to one, but to different universities, to prevent one-sidedness. Neither did he prescribe minutely what branches of study they were to pursue, but left these matters to their own inclination and choice; but he did demand minute reports about everything, thorough use of their precious opportunities, and strictest loyalty to the Society to which they owed this special training.

Thus the founder of Steyl, in the very first decades after the establishment, had seventy priests who, after the completion of their studies in the Society, had made post-graduate studies at outside universities. If one considers that this number was one sixth of all his priests, and furthermore that, in the meanwhile, he had taken over a very great many missionary districts and other fields of labor in all parts of the world, for which he had to supply workers, one readily sees how much he thought of the cultivation of science and how many sacrifices he was willing to make to achieve results.

Through this course of action he received capable teachers for his houses. As an educator of long experience, Superior Janssen knew only too well how much the success of teaching depends upon the teacher. During the last years of his life he cherished the plan of opening at Vienna a special school for teachers in the college branches, which plan he was, however, unable to carry out.

The sound development in the scientific training of his men was always one of his prime interests. For fifteen years, despite his many other duties as

founder and superior, he himself taught at Steyl, especially mathematics. Wherever possible, he gave the younger teachers practical hints in the method of teaching. With the exception of the last years of his life, he was always present during the examinations, presided personally, and for several days faithfully fulfilled this arduous duty.

He always kept the curriculum of his Society well in hand. All his life he tried to improve it and to confer with prominent specialists (for instance, he did so at one time with the famous philosopher and educator Otto Willmann), in order to be able to lay down the best rules in this important matter.

Up to his high old age Father Arnold Janssen was solicitous about the details of instruction in his Society, — about the textbooks, the methods of teaching and the cultivation of the various branches of study. Only seven months before his death, and when he had already become quite sick, he uttered some thoughts in his last conference with the teaching body at St. Gabriel's that give us an insight into his views in this field.

"One of the chief activities in the missions is teaching. That has been proved in the past, for the Jesuits could never have accomplished the far-reaching results that have been theirs if they had not founded colleges. Those who have received a higher education are destined to have a decisive influence over their contemporaries; therefore they must be instructed and trained in the religious spirit. Today this is even more necessary than formerly, be-

cause unbelief has taken more and more possession of the schools. If nothing is done to counteract this, everything will be lost in the end.

"How shall instruction be improved? Shall every professor, instead of holding to the textbook, deem it proper to ascend the higher cathedra and to proceed according to his own dictations? That is the method which prevails at the universities; but it is not indicated for our houses of study: on the contrary, it is prohibited."

Father Janssen ruled that only such passages as were rather poorly treated in the textbook should be discussed more fully by the professors, and the hearers at such times were permitted to take notes. More extensive permission was given if a professor was preparing to publish a textbook of his own. But this permission had to be obtained from the superior general who had charge of the *Ratio Studiorum;* it was never to be presumed.

"Remember the great disadvantages of the dictation method," he went on to say, "which forces the students to write their own memoranda in order to pass their examinations. After the examinations, these memoranda are usually relegated to the scrap-heap.

"How much more can a teacher accomplish if he follows a good textbook! These books are usually the product of many years of labor on the part of some author who at the same time used and studied other books. If such a book is made the basis of studies, the student will work with much more

pleasure. The teacher can tell him what is more and what is less important.

"I hope you will forgive me for touching on all these matters; I feel compelled to do so. It will lighten the task of my successors, if they will faithfully and determinedly maintain the regulations that are to be observed.

"Regarding separate branches of study, I desire that those who have talent for classical studies shall continue these. I attach special importance to the optional branch, *Stylus Latinus*, and recommend it for special cultivation. It gave me great joy that, this year, ten undergraduates have taken part in it. . . It is absolutely necessary that the Society shall have men who write a beautiful Latin style. Every one who is to be at the head of a mission must necessarily have a pretty good Latin style. It is distressing to get hold of a document which must be said to lack these requirements in a painfully conspicuous manner.

"The knowledge of Oriental languages is important for those who take up linguistics and also for those who are particularly fond of Bible studies and now and then wish to consult the original. . .

"On account of the great importance of the natural sciences in our days, efforts must be made to impart to our undergraduates the necessary instruction in these branches. Besides, a number should be given further opportunities for study in the optional branches, to enable them to become teachers and lecturers. The less gifted should be kept out, especially for microscopical and practical work in physics" (Address of May 22, 1908).

With the greatest care Superior General Janssen saw to it that all the educational and scientific activity of his priests should be imbued with the spirit of faithful adherence to Holy Church and her doctrines. He hated the mania for innovation in theological and philosophical matters and the deprecating manner of discussing great theological teachers of the past, especially St. Thomas Aquinas. He would not have tolerated the retention in office of a professor who had roused his doubts on such matters. *"Sentire cum ecclesia"* was to him a guiding star and a pledge of blessing and certain success in teaching. To deviate from this rule he considered a misfortune.

The feast of St. Thomas Aquinas, the great patron of ecclesiastical sciences, was by his orders annually commemorated with great solemnity by the theological students of St. Gabriel's. On one occasion of this kind (March 7, 1902) he spoke with great warmth about the necessity of faithfully cultivating the theological and philosophical sciences in the spirit of the Church. He described the sad effects of the rationalistic *Zeitgeist* upon the sacred sciences which had come under his own observation. He stated that, at a Catholic convention in Munich held in 1871, he had been present when a motion for the greater consideration of St. Thomas in the theological studies had been rudely rejected, and that a Doctor Heinrich, professor of dogma, who was with him, had declared to him in great sorrow: "If this spirit gets the upperhand, dark days will come for Mother Church in Germany."

"Yes," said Father Superior General in finishing his address, "the days are bound to be sad for Holy Church when people come to think that every old tradition must be abolished, when everybody wishes to offer something new, when such teachings prevail as vanity and conceit have invented and gathered together. Thus, instead of submitting humbly to authority, they try to mold and change the word of God according to their own whims. But it is self-will and stupidity they offer, and not genuine gold. Therefore it fails to endure. How differently did the great St. Thomas think and act. He appreciated everything good in the past and gladly built on the foundations of others. How often does he refer to other authorities: *'Ut Augustinus dicit; ut Magister dicit.'* "

His solicitude to preserve the spirit of fidelity to the faith in the cultivation of science by his Society manifested itself especially at the time of those spirited public debates and discussions that center around the names of Professors Schell and Erhard and are concerned with the struggle of Pius X against modernism. With the most watchful zeal he tried to spread the right kind of information among his priests and energetically to protect his Society against hazy and dangerous opinions, over-criticalness and false notions of freedom. Let us quote one example. Following up the allocution of Pope Pius X, May 18, 1907, in which he very strongly protested against certain modern theologians who deviated from the unity of Catholic teaching, Superior General Janssen sent an encyclical letter to the superiors of all his

houses in Europe and in the missions, in which he says:

"If religious communities wish to have the blessing of God upon their labors, they must strive above all to take a vigorous stand in the defense of pure Catholic doctrine. They must never fraternize with the spirit of modern times which tries to apply the idea of liberty to the realm of religion in such a way that great harm is done to souls. It is the duty of superiors to be watchful and to give the necessary orders. Therefore I direct that the allocution (the pope's) be read in all of our European houses. Furthermore, the superiors of the missions shall have this done at the chief residences, and shall take a copy along on their visitations, so that it may be read in all the houses to which they come" (letter of May 7, 1907).

With this sense of fidelity to the Church, the scientific worker was to combine a pure intention and give honor to God alone. His letters and conversations were frequently interspersed with paternal warnings and admonitions regarding this matter.

Thus he wrote to Father William Schmidt, founder of *Anthropos*, when this magazine received well-merited consideration in the scientific world:

"I congratulate you on the success that you have had so far with your magazine. You have done everything for it that was within your powers; you have labored hard. No doubt you will not lose sight of your supernatural aim, in order to please God and receive His lasting blessing. At the same time, you understand that it will not be easy to keep an under-

taking of this kind going after the novelty has worn off. For this reason, the blessing from above is all the more necessary.

"Therefore, dear Father Schmidt, let us often remind ourselves that we work for the greater glory of the Divine Majesty and His holy Church, laboring especially for the Catholic sciences and also for the good of the Society, and furthermore, for the good of the enemies of the Church, to show them that Catholic missionaries do not disdain but rather cherish and further science as far as circumstances will permit" (letter of June 4, 1907).

Wherever the superior general observed extraordinary scientific efforts being made in the right spirit, he encouraged them in every possible manner. He would show unusual interest, listen for hours to reports on the work done, ask many questions, and give much good advice both orally and in his letters.

He frequently directed the missionaries to gather and send to Europe material of value in the pursuit of research work in anthropology, geology, and linguistics. Though always economical and insisting on the spirit of poverty, he gladly granted money for scientific purposes, apparatus, books, and magazines.

To his great satisfaction, he was able to do much more for the scientific development of his Society after he had opened a home for higher studies in the great mission house of St. Gabriel at Moedling, near Vienna. Let us now turn to consider the founding of this establishment.

3. Founding of the Mission House of St. Gabriel, at Moedling, near Vienna, Austria

From the time that he began his work at Steyl, Father Arnold Janssen continued to manifest great interest in the dual monarchy of Catholic Austria-Hungary. In the heart of Europe, in the course of its glorious history it had proved to be one of the mightiest supports of the Catholic Church. Above all, when the Reformation in the sixteenth century split northern Germany and delivered the larger part to the new heresy, Austria-Hungary remained faithful to the Mother Church and was a strong bulwark of the ancient Catholic faith.

Arnold Janssen regarded the realm of the Hapsburgs in the light of this historical glory. Though it had lost much of its former splendor through the unfortunate meddling of the State in Church affairs (which meddling was initiated by Joseph II and an overpowerful Jewry) and though these corrupting influences had practically eliminated the influence of Christianity on public life and had largely destroyed its practical application in the life of the individual, Arnold Janssen firmly believed in the renascence of her religious life and the future importance of Austria-Hungary for the Church and the Catholic missions, long before the Christian Social movement in Vienna set in and heralded the dawn of a new era. For that reason he included the Austrian empire in

the scope of his plans when he decided to found a German mission house.

As we have seen, in the spring of 1875 the founder extended his great propaganda tour over all Austria, down to the Tyrol. In all his appeals in the *Little Messenger of the Sacred Heart,* and in all his memorials to the ecclesiastical authorities, he always emphasized the statement that his mission house was not only to be founded for Germany and Holland, but also for Austria-Hungary. He was especially gratified when Francis Reichart, the Tyrolean, joined him, because Austria too was now represented in the new establishment.

When the unexpected growth of the house at Steyl suggested to Arnold Janssen the opening of a branch institution, his eyes immediately turned to Austria.

"I felt impelled," he related to Father Medits, "to found a mission house in Austria." Without recommendation or introduction, he straightway acquainted the Prince Bishop of Salzburg with his plans.

"So, you intend to found a mission house. How much money have you?"

"Not a penny, Your Grace."

"Then it will be difficult. To found a mission house, you need money — a great deal of money, and without it you cannot do what you propose."

"God will provide when the hour has come," said Father Janssen confidently, and asked the archbishop to suggest some one in Vienna to whom he might go.

"Go to Father Medits, the Lazarist; he will be able to give you more advice in this matter."

Although this did not mean much for a new establishment in Austria, he at least became acquainted with a man with whom he soon formed a cordial friendship and who was destined to render most valuable service to the Society of Steyl. From the time of that first meeting, Father Janssen was a frequent and always welcome guest at the Lazarists' in Vienna.

In 1881 he undertook a new step for the realization of his plans in Austria.

He went to Rome for the purpose of having the mission district of South Shantung turned over to the missionaries of Steyl; and he succeeded.

Here he made the acquaintance of the Austrian diplomat and former Austrian ambassador at the Vatican, Baron Alexander von Huebner.[1]

This much-traveled man was able to give him much valuable information about China and the whole of Eastern Asia, while he in turn was glad to hear about the founding of Steyl and of its first missionaries, Fathers Anzer and Freinademetz, who for two years had been working in China. On this occasion Arnold Janssen also spoke of opening a mission house in Austria. Count von Huebner advised him against this, because, for the time being, he thought

[1] Baron, after 1888 Count, Alexander von Huebner, (1811 to 1892) is the author of the well-written book, *Spaziergang um die Welt*. Father Janssen knew this book and took great interest in the brilliant author. As soon as he heard in Rome that the Count was staying at the palazzo Barberini, he paid him a visit, in the hope of getting information from this prominent and faithful Catholic concerning conditions in the dual monarchy which would be likely to have a bearing upon the founding of a mission house.

there would be no prospect of success. Father Janssen seemed to share the baron's viewpoint, and the matter rested until the year 1883, when he went to Rome for the third time.

Again he called on von Huebner, and reminded him of their former discussion. "What is the opinion of Your Excellency now regarding an establishment in Austria?"

"I will not say anything against it," replied von Huebner, after some reflection, "but perhaps His Majesty himself could first be won over to the idea. The head of the imperial chancery, Baron von Braun, is my friend. I shall give you a recommendation to him."

Count von Huebner wrote the recommendation at once, gave it to the rector to read, and then sealed the letter. Father Janssen accepted the letter with heartfelt thanks and said: "Until today I have been very much in doubt whether I should return by way of Vienna; but now and in this room I am resolved to do so. Your Excellency has given me the key, and I will see if I can open the door with it." This was the first step on the long road which finally led to the founding of the mission house of St. Gabriel at Moedling, near Vienna. Eight times Father Janssen was obliged to journey to Austria in this matter; and it was not possible to open the house itself until the year 1889.

From Rome the rector went directly to Vienna. The letter of recommendation opened all doors for him, and on May 7, 1883, he had his first audience with Emperor Francis Joseph. The emperor listened

to the petitions with visible interest and graciously accepted a document in which this matter was more fully explained. The monarch turned it over to Baron von Eybesfeld, minister of education, with a demand for a complete report.

The ensuing negotiations necessitated a second trip to Vienna. In June, 1884, he had another audience with His Majesty and the minister of education. Father Janssen reports, "I explained: 'What I wish to erect has the nature of a private school. According to the laws, I may be asked to prove my qualifications for this purpose. In 1859 I passed my examination *pro facultate docendi* before a Prussian State Examination board in Bonn, in a satisfactory manner. I present this, and beg to be excused from furnishing further proof of my qualifications.' "

"The minister of education was willing and so declared himself in writing. What I needed besides was Austrian citizenship. The board of education might have waived this requirement; but I did not succeed in getting the dispensation, despite my personal efforts with several members. Through private channels I found out that they feared a second edition of Jesuits. So I had to take steps to acquire Austrian citizenship."

Through the aid of the Reverend Curate Friederich, of St. Stephen's in Vienna, and the pastor of Goggendorf (lower Austria), Arnold Janssen succeeded in acquiring Austrian citizenship. He took his oath of allegiance before the Austro-Hungarian ambassador in The Hague, Holland.

After these difficulties raised by the State had been overcome, the founder approached the ecclesiastical authorities. Prince Archbishop Gangelbauer of Vienna gladly gave permission, which was granted in writing on July 23, 1884.[1]

Thus Father Arnold Janssen had selected the archdiocese of Vienna as the scene of his first establishment in Austria. One might have expected that he would have thought first of the Tyrol, where at that time no mission house existed as yet and where the population with their strong faith gave much better promise of missionary vocations than lower Austria.

But he preferred a place near the capital of the empire. Here was a great dearth of priests, and the founder hoped that his spiritual sons might at least to some small extent be of help in rebuilding the religious life of that region. Besides this, the thought of the proximity of a large university and the many scientific advantages which the museums and libraries of the capital offered must have influenced him to build his house near Vienna.

To find a suitable piece of ground, he asked Father Medits to insert an advertisement in several Vi-

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[1] In the consistory several men declared themselves opposed to the founding of the mission house: among them was the Right Rev. Bishop and Vicar General, Doctor Angerer, who himself admitted to the founder his opposition; but that did not keep him from becoming one of the best friends of the new mission house, later on. It was Bishop Angerer's greatest joy to administer Holy Orders at St. Gabriel's, because here he could ordain priests for all the five continents of the world, an action which only few other bishops could perform. He ordained one hundred priests at St. Gabriel's. He performed the last ordination on May 15, 1898, at the age of 87. He died on August 22, of the same year.

enna papers. Of the offers received, one from Maria-Enzersdorf, about twelve miles south of Vienna, seemed most acceptable.[1] The decisive factors which brought about this choice were the proximity to the capital, the excellent connections by means of a steam and two street car lines, and the location (in the open plain and yet close to the Wiener Wald which can be reached in a twenty minutes' walk).[2]

The property comprised about fifteen acres, and was bought on August 25, 1884.[3]

Since the property formed a triangle and did not permit a favorable frontage, Rector Janssen, upon the suggestion of Mr. Schoeffel of Moedling, tried to buy a few adjoining properties.

The negotiations which followed extended over a long period. In the meanwhile, in 1885, the Steyl establishment was organized into a regular religious community. Now it seemed necessary to get not merely the state approbation for a private school, but

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[1] It happened to be the Jewish *Wiener Tageblatt* through which this offer was received, and which thus helped in the establishment of the first Catholic mission house in Austria.

[2] Two other splendid places, both in the mountains, had been offered; but the founder decided in favor of the plain. "It seemed better to me," he philosophized, "to buy a piece of ground on the plain, whence one might view the mountains, than a piece in the mountains, from which one could look down upon the plains."

[3] Father Janssen first bought it conditionally, for 12,500 florins, with the stipulation that there should be borings for water. At a depth of 70 meters no water was found, upon which the owner now reduced the price to 7,000 florins and the deal was definitely closed. After further boring, water was reached at a depth of 83 meters; but unfortunately this artesian well ceased to flow within one year, and water had to be provided by other means.

the official admission of the Society of the Divine Word. On May 3, 1888, Father Janssen had the critical audience with His Majesty Francis Joseph which was to decide this matter. On October 14, of the same year, the authorization document was signed by the emperor.

Thus, after seven years of waiting and working, Father Janssen reached his goal. Everything had come to pass as he desired, despite mountains of difficulties.

His plan of studies raised particular opposition, and he was asked to adapt it to the regulations of the State and place his institution under the supervision of the State. However, the founder did not deem it possible to accede to these demands. The purposes of his Society demanded an entirely different curriculum from that of a pastoral charge at home, and the internal independence of the purely ecclesiastical institution had to be preserved at any cost. It was very hard to convince the authorities of this necessity. How many hours he had to wait in the antechambers of these high officials, how often was he rebuffed in a most unfriendly manner! But he did not consider himself personally, — the great aim he had in view was the only thing that mattered. His spirit of sacrifice was as strong as his perseverance, and these two finally crowned all his efforts with complete success.

Immediately preparations were begun for the erection of the new mission house, in honor of the holy archangel St. Gabriel; and on April 26, 1889, the corner-stone was laid. Father Janssen accom-

panied his three strokes of the hammer with the following words:

"For the greater glory of the Holy Ghost, the God of eternal love!

"For the welfare of our Holy Mother, the Catholic Church, and for the spreading of her salvation and her blessings over the nations who do not yet know her!

"For the spiritual good of this region and this empire!

"Under the protection of the holy archangel St. Gabriel, and all the holy patrons of the Society of the Divine Word!"

"I deemed it important," he later declared, "to sanctify the building itself, on this solemn occasion, by designating its holy purpose, and by a solemn act to consecrate it to the Holy Ghost and place it under the protection of the holy archangel St. Gabriel."

The first Catholic mission house of Austria was very soon after made known to the public and heartily recommended (during the second General Catholic convention of Austria, held April 29 to May 2, 1889).

The new building progressed rapidly. At first the work was directed by an architect from near-by Perchtoldsdorf; but after one of the Society's scholastics, Theisen by name, had passed the state examination for architects in Vienna, he took over the task of supervising the operations.[1]

[1] Father Theisen died when only twenty-nine years old, on August 29, 1893.

At the beginning of October the first wing was completed, and two philosophical courses, each comprising eighteen students, were transferred from Steyl and on October 2 entered the house as its first seminarians.[1] The new institution was intended for higher studies and was to be the seminary and novitiate of the Society of the Divine Word.

On October 4, the founder himself dedicated his second mission house and thanked God from the bottom of his heart for the superabundant blessings he had received.

He appointed his brother John, the fervent worshiper of the Holy Ghost, to be the first rector. Father John Janssen arrived from Rome on October 11. and brought with him the relics of the holy martyr Maximus.

According to the intention of its founder, St. Gabriel's was to become a focusing point for the special veneration of the Holy Ghost. Nobody was more qualified to realize this intention than its first rector. John Janssen. This pious priest had a truly consuming love for the Holy Ghost and an untiring zeal for the spread of His glory. He wrote numerous books in furtherance of this devotion, some of which ran into large editions. It was he who founded the "Mass League," composed prayers and hymns, in honor of the Holy Ghost. In innumerable sermons and conferences he warmly advocated the acquisition

[1] Shortly afterwards twelve scholars of the Latin classes were added: it was expected that they would find increased strength in this milder climate.

of deeper understanding and more widespread devotion to the Third Person of the Blessed Trinity.

His chief concern for St. Gabriel's, which occupied his mind as much as it did that of the founder, was the erection of a large and splendid church in honor of the Holy Ghost. He literally consumed himself in working for this goal. A whole legion of sinister powers seemed to be bent upon preventing the building of this church. How many efforts did Rector John Janssen make, spurred on by his brother, to overcome these difficulties! For several years he journeyed to Vienna, every Monday, — the day of the week especially dedicated to the Holy Ghost, — to secure the intercession and help of influential persons for his plan.

Although the corner-stone of the church had been laid in the latter part of 1892, it was not until 1897 that all opposition was overcome and actual building operations began.[1] The zealous rector experienced the fate of Moses: He could only look upon the goal of his longing from afar, for he was called to his eternal reward on April 14, 1898, when the building was but half completed.[2]

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[1] A very favorable influence on public opinion was exercised by a visit of Emperor Francis Joseph to the mission house, on October 3, 1894. By the wish of the emperor, Cardinal Gruscha of Vienna was also present on this occasion.

[2] Rector John Janssen died at Steyl, where he was staying as a delegate to the third general chapter. When breathing his last, his brother, Brother Juniper, asked him: "Dear John, do you die willingly?" The dying priest answered, — "In honor of the Holy Ghost!" These were his last words.

The spacious crypt of the imposing church was dedicated by Father Arnold Janssen, on the feast of the Ascension, 1898. The main part of the church was not completed until 1900. The church is built in the Romanesque style, and makes a most favorable impression because of the beautiful harmony of its parts and the richness of its massive architecture.

On January 27, 1900, the superior performed the preliminary dedication. In order to make the occasion as memorable as possible, he caused forty-five scholastics to pronounce their first vows on the evening of the dedication; and on the following day twenty-seven deacons were ordained priests in the new church.

How the pious founder rejoiced over this *Sanctuarium Spiritus Sancti,* as he always fondly called it. Again and again he expressed his happiness over the fact that his Society was allowed to erect such a sanctuary to the God of eternal love.

"How often," he wrote in a letter on April 16, 1900, "has this church reminded me of the beauty of heaven! . . . It is indeed a great grace for our Society that we have such a beautiful church dedicated to the Holy Ghost. I am convinced that He will dispense many graces to all who come here to worship in His house. May He, the great Father of love and grace, endow the whole Society with His blessing, so that we may love Him and one another more and more and ever more faithfully observe our holy rule and fulfil all our duties."

"I rejoice every time I come here," he says in a letter of March 29, 1907, "that we were permitted

Kopp
Mr. Francis Huch
Rev. Henry Erlemann, S. V. D.

to erect to God the Holy Ghost such a beautiful sanctuary as is this church. It is well suited for the many seminarians who here pursue their higher studies."

The solemn consecration of the church and its seventeen stone altars was performed by Bisop von Anzer, on Pentecost day 1900.[1] Superior General Janssen always took a special interest in this house. He was deeply convinced of its great scientific and ascetical importance for his whole Society. Here, in the novitiate and the later studies of the young priests, the foundation was to be laid for the true religious spirit of the whole Society and all its fields of activity, both in Europe and abroad.

During his last sojourn at St. Gabriel's he spoke the following impressive words to the priests of the house: "I recommend to you the cultivation of a truly religious and ecclesiastical spirit. This concerns above all the superiors of the house, who have to give the Sunday conferences, and the prefects and the master of novices, who are in charge of the further training of the students. Let them ever bear in mind the important and central position of this house

[1] Bishop von Anzer himself was a zealous promoter of the special devotion to the Holy Ghost. When Father John Janssen informed him of his plan to build a large Holy Ghost Church for St. Gabriel's, he wrote to him from China: "Despite the dearth of money, I wish to contribute a stone toward the building of the church at St. Gabriel's. I will pay all the traveling expenses of the missionaries who, this year, 1890, depart for our Chinese missions. Build soon, — build large, and build beautifully. The less money you have, the larger you must build; or, have you lost all your former confidence in God, which I have learned from you, Father Superior, and which here has been my sole support?" (Letter of April 24, 1890.)

for the whole Society, and apply to this task their best wisdom and strength" (Conference of June 16, 1908).

Every year the founder spent several weeks at St. Gabriel's, usually at the time of the ordinations. As a rule, he himself gave the retreat for the candidates for holy orders; and after ordination he gave them numerous conferences — *"Collegia Practica"* he called them; they were practical hints and instructions for their priestly activities.

During this time he also gathered with the greatest care all the necessary data for the appointments of the new priests to their various tasks. In nearly every case it was a decision affecting the whole future activity of these numerous laborers-to-be in the vineyard of the Lord. During the last years of his life it was his task annually to find suitable places for from forty to fifty new priests in the highly diversified mission and other fields of his Society.

When the bishop of a diocese sends out his newly ordained priests, the kind of work he expects them to do is more or less the same for all; if an unsuitable appointment has been made, it is comparatively easy to correct the mistake. But the task is much harder when the same hand must make the choice between China and Africa, the South Sea Islands or Europe, the Negro missions of North America, or the Indian missions of Paraguay, and between educational or administrative work, pastoral care of emigrants or scientific labors.

Superior General Janssen expressed himself about this highly important task in a letter of instruction

to a superior: "This is no matter to be settled in haste or in slipshod fashion; but one must pray much and have others pray, and also reflect a great deal after all the necessary data have been collected from the best available sources. What pains do I not take to make the right choice! Again and again I study my memoranda most carefully, and try to absorb them and elaborate them in my mind (letter of June 26, 1902).

The Mission House of St. Gabriel has had a very happy development. For twenty years the founder was privileged to enjoy the external and internal growth of this establishment. In the year of his death the institution counted thirty priests, four hundred students (of theology and philosophy, together with the novices) and seventy lay brothers.

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4. Founding of the Mission House of the Holy Cross, near Neisse, Silesia

"The idea of founding this house," writes the superior general in a letter of February 28, 1894, "can be traced back to an audience which His Holiness Pope Leo XIII granted to me on December 10, 1885. The negotiations regarding the erection of the vicariate apostolic of South Shantung had just been completed. The Holy Father had personally inspected the detailed reports of the Propaganda and of our own Society. He cordially congratulated me on the

founding of the Society and the carrying out of the task intrusted to me by God.

"Then he asked me if I were ready also to take over a German colony, as one of our mission fields. I replied that his wish would be law to us. He further inquired if we did not think of founding a mission house in Germany itself. I answered that the laws of military service in Germany would make this very difficult; but the Holy Father was of the opinion that the German government would show a favorable attitude in this matter."

The plans touched upon in this audience were suggested by the colonial activity just then begun by the German empire. Southwest Africa (1884). Togo (1884), and German East Africa (1884) had been placed under German protection. The far-seeing pope thought at once of having these regions evangelized by German missionaries, and it was quite natural that he should turn to the only German missionary society in existence at that time.

Several years elapsed before these plans were carried out. The abolition of the so-called "May laws," for which the great pope worked with much wisdom and with an extraordinary love for peace, had just begun.

In the meantime, toward the end of the year 1887, Father Arnold Janssen's attention was called to Catholic Silesia. It was the zealous wife of Francis Huch, the editor-in-chief of *Germania*, of Berlin, who informed Father Janssen that she and her husband intended to work for the propagation of the holy faith by aiding in the founding of a mission house in Si-

lesia. She assured him that this matter interested them both so much that they were willing to sacrifice a part of their lives for it.

This suggestion led to a correspondence which caused Father Janssen to make one of his trips to Austria (in April, 1888) by way of Berlin. He arrived at Berlin on April 5 and stayed for four days with the Huch family, the rare missionary zeal of whose members edified him very much. Then he visited Breslau, Frankenstein, and Neisse; and thus the first links between his Society and Catholic Silesia were formed.

The purpose of this trip was chiefly to explore the field. He did not think of an early settlement in Silesia. St. Gabriel's in Austria occupied all his energies for the time being. And besides, the politico-ecclesiastical conditions in Prussia needed further clarification.

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Not until the spring of 1890 could this matter be taken up: and then the whole subject came up in connection with other highly important questions, so that Superior General Janssen was at the same time rather unexpectedly confronted with the necessity of making decisions which were to have far-reaching significance, in more ways than one.

Negotiations were begun by the German government which used the Most Reverend Prince Bishop Kopp of Breslau as its intermediary.

On February 12, 1890, the archbishop directed the following three inquiries to Father Janssen:

(1) Does the Steyl mission house restrict itself to preparing men for the Chinese mission only?

(2) Does it train missionary priests alone, or also lay people who, partly as catechists and partly as artisans, serve the mission?

(3) Does the mission house support the Chinese mission, or is the latter supported by the Propaganda and the Lyons Mission Society?

Father Janssen's reply (of February 15) was satisfactory. He stated that by no means did he intend to restrict his missionary activities to China, and declared that his Society laid special stress on the training of lay brothers for the practical work of civilization in the missions. Finally, he reported that, during the first years of its operation, the mission of South Shantung had been supported by the mission house of Steyl, that it was at the present time maintained by the Propagation of the Faith and voluntary contributions.

On March 5, the founder received another letter from the prince bishop. In it was contained the following advice:

"I surmise that before long your Reverence will be invited to Berlin, to give information in various matters, and among other things, to be asked to take up mission work in the German colonies and protectorates, and to be counseled as to the necessity of having a mission house in Germany itself, and of many other things.

"Your Reverence will then be in a position to offer and to demand. . . If I find out in time when you will be in Berlin, and I am not previously called up-

on to return to Vienna, I shall come to Berlin, in order to talk matters over with you and to provide you with exact information before you begin negotiations, and possibly to accompany you when you go to make them."

On March 13, the superior general received a direct invitation by the same hand to come at once to Berlin, where the prince bishop was awaiting him. Father Janssen could not accept this invitation, because he was sick in bed with influenza.

On March 21, Doctor Berlage, rector of the cathedral of Cologne, came to Steyl and informed Father Janssen that the Prussian Minister of Education von Gossler wished to see him concerning the evangelization of the German protectorates, and that he would be welcome at any time.

Superior General Janssen did not deem it proper to enter into direct negotiations with the government without the knowledge of the previous intermediary, Prince Bishop Kopp, and therefore informed the latter about Minister von Gossler's invitation. By return mail, on March 24, he received the following answer: "It will not be chiefly the Minister von Gossler with whom you will have to deal, but rather with the Ministry of the Exterior of the German Empire. However, at present there is nobody with whom you might consult. Everything here is uncertain,[1] and no one knows what will come next. I regret this very much, because by my presence I

[1] On March 20, 1890, the imperial chancellor, Prince Bismarck, had been dismissed from office.

would have been able to help you very much in the negotiations."

Superior General Janssen decided, nevertheless, to go to Berlin. He did not think it wise to ignore the invitation of the minister.

He first called on His Excellency Ludwig Windthorst, who received him very kindly. Father Janssen asked Windthorst why the government itself was taking steps for the evangelization of its colonies by Catholic missionaries. Windthorst declared,

"The reason is this: I have demanded that application of the Congo Acts regarding liberty of religion shall be made to the German protectorates. In accordance with such application, the government would have to admit also the Jesuits, etc., which it does not want to do. Therefore it desires to have other Catholic missionaries go there, in order that it may be able to say, 'we do not need the Jesuits.' "

In his audience with Prince Bishop Kopp, in the Hotel Royal, the superior general learned the following facts about the state of affairs:

His Holiness had written to the imperial chancellor, Prince Bismarck, requesting permission to establish a mission house in Germany, with the understanding that he should, with him, the pope, contribute to the funds, adding that he (the pope) would then see to it that the evangelization of the German protectorates would be entrusted to German missionaries. Prince Bismarck had communicated this to the prince bishop and informed him at the same time of his readiness to give up for this purpose two million marks out of the salaries of the clergy,

retained during the time of the *Kulturkampf*. "I (Prince Bishop Kopp here speaks) replied to him: 'Your Highness, such an establishment would be a *Royal Prussian* mission house, but not a *Catholic* one. Such an arrangement is quite *impossible*: besides, the Lutherans would demand the same consideration; and furthermore, the retained salaries belong to nobody but the Catholic bishops, who, of course, might be willing to appropriate funds for this purpose."

Bismarck maintained that the pope had consented to his scheme, whereupon Prince Bishop Kopp sent more detailed information to the Holy Father. Thus matters stood at the time of the superior general's visit. The government had Steyl under consideration. There was no objection to Superior Janssen or his Society, and moreover, the bishops of Prussia at Fulda had pronounced in his favor.

Superior General Janssen expressed the same doubts to the prince bishop, which, five years before, he had mentioned to the Holy Father: that is, the difficulty in connection with military service. There would be no prospect of passing in the Reichstag a law that would free members of religious orders from military service. After several audiences with Prince Bishop Kopp, in the intervals between which he conferred with the minister of colonial affairs, Doctor Kayser, Father Janssen was advised not to call on Minister von Gossler, because this would be useless under the circumstances.

The superior general acted accordingly, but declared later: "Von Gossler was offended by my stay-

ing away."... This rather involved situation was further complicated, two weeks later, by being linked up with the question of the German protectorate over the Steyl mission in South Shantung.

On April 10, Prince Bishop Kopp wrote to Father Janssen:

"It seems that they are still interested in you in Berlin. They have just learned that, this summer, several missionaries will leave Steyl for China. It is their urgent desire that, in view of the neutral position which the Congregation of Propaganda has taken in the question of the protectorates, the missionaries shall take German passports and place themselves under the protection of the German representatives in China, who have been instructed by the Ministry of Foreign Affairs to aid the German missionaries in every possible way. In the case of the evangelization of Togoland by your Society, a decision has been reserved. However, I believe I am right in thinking that this decision, and also that referring to the founding of the mission house in Germany, will depend on your conclusions concerning the passport and protectorate question in the Chinese mission. Besides, you will have to make this decision soon, and in clear and definite terms."

Thus, the founding of the first mission house and the admission of the Society to Prussia, the acceptance of the mission in Togo, and the very delicate protectorate question in China, were closely intertwined.

Superior General Janssen and his work had without doubt arrived at a point where far-reaching decisions had to be made. There was apparently much

to be gained, but also much, possibly, to be lost, for the future. Within a short time the most alluring prospects were to be offered to him. It is refreshing to note how circumspectly and nobly the founder acted in this important period of his life.

The wish of the government, that the German missionaries should no longer place themselves under French protection but under that of the mighty German empire, was entirely fair and reasonable. Superior Janssen as a good German cherished the same desire, and this all the more because, after the War of 1870—71, French influence in the Far East had greatly declined while, on the other hand, German prestige had greatly increased. Bishop Anzer had experienced only too painfully how little effective the old French protectorate was, and had contemplated for some time the invoking of German protection. And now the German government unexpectedly met this wish and offered its services.

For the far-seeing superior general, however, the matter was also fraught with great hazards.

First of all, the question did not concern him directly, but was a matter to be settled by the missionary superior of South Shantung, Bishop Anzer, with the consent of the Propaganda in Rome; while the founding of the new mission house was entirely his own affair.

Furthermore, this meant a break with an old tradition, which was sure to attract the greatest attention in the whole Catholic world. The right of protectorate, exercised by France over the Catholic missions of the Far East, had never been disputed. By

far the greatest number of European missionaries in China were French and were all intent on preserving the influence of their country. The missionaries of Steyl had to work side by side with the French, and great annoyances and disagreements, through which the work of the mission itself might be jeopardized, were to be feared.

The superior revealed his fears to the prince bishop. He believed, however, that the matter could be settled by Bishop Anzer in favor of the German government, and he formulated his wishes and views about the founding of a new mission house and the acceptance of the Togo mission. On April 19, he sent an outline of his plan to the prince bishop, and also to the Cardinal Prefect of Propaganda, Msgr. Simeoni, so that the Roman Curia would be informed in the event that the German government should start negotiations with it.

* * *

Bishop Anzer considered the question of the protectorate important enough to personally conduct the negotiations in Rome and Berlin. So it was necessary for all interests concerned to wait until his arrival in Europe, which occurred in November, 1890. His conference with the Imperial Chancellor von Caprivi and Emperor William II, in Berlin, progressed very rapidly, and the bishop also re-opened the question of the founding of a new mission house in Prussia.

Superior General Janssen, however, wrote to him that he should not mix the two questions but keep

them separate. He wanted to be entirely free in his own dealings.

Bishop Anzer learned that the respective authorities, the Imperial Chancellor von Caprivi, the Minister of Religion von Gossler, and the Colonial Director Kayser, had already decided in favor of the establishment of a Catholic mission house in Prussia. Upon the request of the bishop, Superior Janssen came to Berlin on December 13, 1890, to conduct the negotiations in person.

Again he first called on Doctor Windthorst, who was able to give him some valuable hints. Then he went to the colonial director, Doctor Kayser, whom he soon learned to esteem as a fair and right-minded man. Doctor Kayser told Father Janssen candidly that the government was in absolute need of the missionaries. He declared that "without missionaries, there is no civilization; and without civilization, the colonies are of no value." He said that the government would not meddle with the religious activity of the missionaries, that the Catholic missionaries could do much, and that, therefore, they were now to be welcomed by the government. He also stated that he would like to see the missionaries of Steyl go to Togo, although East Africa was the chief colony and he also hoped that the Fathers of Steyl would take over part of that territory.

When the superior general declared that he would not like to drive any missionary congregation from its field of labor, Doctor Kayser showed him a letter from Bismarck, dated January 7, 1890, in which the latter instructed the German Ambassador von

Schloesser, at the Vatican, and declared that the German government was not concerned about the denomination but about the nationality of the missionaries of its colonies. Even those congregations which were excluded from Germany or Prussia would be admitted to the German colonies, if they furnished German missionaries.

Still more important was Father Janssen's interview with the Minister of Religion von Gossler. He declared openly: "The government will permit you to found a mission house in Germany, if yours is not a religious congregation."

Father Janssen answered that his Society was not yet approved by Rome as an ecclesiastical congregation, but that he might have to apply for such an approval.

Minister von Gossler was displeased, and Prince Bishop Kopp told Father Janssen, on the next day, that this frank remark had aroused distrust and doubt. The founder declared that eventually this matter of securing recognition as a religious foundation would become necessary, and that Rome had repeatedly spoken of submitting the Society's constitution for ecclesiastical approbation. In the meanwhile, Prince Bishop Kopp and Bishop Anzer succeeded in dissipating the minister's doubts.

Minister von Gossler proposed several places for the new mission house. He mentioned the *Collegium Americanum* in Muenster, Gaesdonck near Goch, and some old barracks at Paderborn, which had been formerly a monastery. The superior did not like any of these offers. Gaesdonck was the property of the

bishop of Muenster, and too close to Steyl; the American College at Muenster was too small and, as was the case with the building in Paderborn, was without any landed property, while a mission house needed a farm in order to train its lay brothers for the civilization of the colonies.

The minister saw the force of these arguments, when they were brought up, and so questioned:

"But where do you intend to build?"

"In Silesia."

"Why just there?"

The superior general replied that there was no mission house in the East, that the Silesians were of a pleasant and accommodating temperament, and that the Poles had a special talent for foreign languages, particularly for that most difficult of languages, the Chinese, which was important for the missions.

The minister averred that the Westphalians were of a firmer and more reliable character, but that he did not object to a mission house in Silesia.

There were further audiences with the minister. In the meanwhile, the superior general conferred several times with Prince Bishop Kopp and asked his advice. The military duty of the lay brothers caused him much anxiety.

The prince bishop reported that he had learned that the founding of the mission house in Prussia had been discussed by all the Prussian bishops at Fulda, that the general sentiment was favorable to Father Janssen and Steyl, and that he (the prince bishop) felt that Father Janssen should take what was to be

had, and do all in his power to promote the realization of these plans.

When Father Janssen informed him that he considered Silesia to be the best place for a new mission house, the prince bishop agreed at once and also mentioned Gruessau, a former Benedictine abbey, as a place that deserved consideration.

Now the founder learned that the government intended to admit only one missionary congregation to its colonies and that this was to be the Society of the Divine Word. This arrangenment would give Father Janssen control over all the missionary activity in the German colonies and the exclusive right to establish mission houses in Prussia.

The prince bishop urged Father Janssen to act soon and petition the government for permission to open several mission houses in Prussia, because one house would not be enough. The prince bishop himself wrote an outline of this petition: for, he said, "you must act now, since the bishops themselves can hardly proceed in this matter. If you go forward, they will be glad to welcome your efforts."

* * *

It is plain how momentous the whole matter and every future step he might take must have appeared to the founder. He was suddenly offered most alluring prospects for a wonderful development of his work, — a gigantic field of labor and every means to cultivate it.

However, the quiet, reflective manner in which Father Janssen handled all his affairs could neither be

changed by such surprises nor moved to quicker action. On the contrary, such occurrences only made him the more reserved.

He soon realized that this splendid plan had also many doubtful features. It contained the same danger for his Society that Prince Bishop Kopp had mentioned to Prince Bismarck regarding the "Prussian" mission house. He was afraid that his work would be characterized as a "Royal-Prussian" missionary society, especially now that the wounds inflicted by the *Kulturkampf* were still wide open and the Catholics still harbored deep distrust of the government.

When the superior general returned to the Minister of Religious Affairs von Gossler, he was told that he could make his choice freely. Regarding the building at Paderborn, Archbishop Kremenz of Cologne had informed the minister that it was a former abbey that, up to that time, had been made use of as barracks; this building was at his disposition. Gruessau also was freely offered to the minister; but Father Janssen was urged to make a quick decision, since, he was told, the Fathers of the Holy Ghost intended to open a house in Prussia and the archbishop of Cologne recommended them.

"I beg Your Excellency to allow the Fathers of the Holy Ghost to come in, and that you will give them permission to found a house; I shall gladly stand back." . . .

That remark was characteristic of Arnold Janssen. He never begrudged any other society what he wished for his own.

His words clearly indicated that he absolutely declined the scheme of reserving northern Germany for his own Society.

The minister was greatly surprised. He had evidently intended to exercise some pressure upon the hesitating founder; but he had accomplished the very opposite. Father Janssen left Berlin without making a decision, and from then on proceeded with even greater caution.

* * *

The protectorate question was soon settled. Bishop Anzer placed his missionaries and mission under German protection. On November 24, 1890, the Imperial Ambassador von Brandt, at Peking, was instructed by telegraph to take the missionaries and the mission of South Shantung under the protection of the German empire. In January, 1891, the whole matter was completely settled.

On March 10, 1891, Prince Bishop Kopp granted Superior General Janssen permission to establish a house of the Society of the Divine Word in his diocese. However, Father Janssen still hesitated. The Togo question was as yet undecided.[1] It was also known to him that other missionary societies were strenuously working to be admitted into Prussia. It seems that he still feared he might keep them out of Germany, should the government adhere to its plan of dealing only with one Catholic missionary society.

[1] It was settled in July, 1899, when the founder with the consent of the Propaganda declared his readiness to take over the evangelization of a German colony and chose Togo.

A final decision did not come until November of that same year, when Prince Bishop Kopp directly urged Father Janssen to open a mission house in his diocese. "Now be sure to proceed, otherwise others will get ahead of you."

Superior General Janssen could not and would not refuse this invitation, especially since it indicated that other missionary societies were also admitted to Prussia. On November 22, he left St. Gabriel's, where he happened to be, for Silesia, to take the initial steps.

Upon advertisement in several Silesian papers, a number of estates were offered. Two offers seemed suitable — one, a farm at Alt Altmannsdorf, and another at Neuland, close to the city of Neisse. The latter offered so many advantages that Superior Janssen did not hesitate a moment to make his choice.

The property was larger than he desired, — from 30 to 50 acres would have been sufficient for him, — for it comprised 120 acres. At first the founder intended to buy only 50 acres, and the owner was willing; but it seemed regrettable to break up the property. It was a former episcopal domain, largely within the area of the old fortress of Neisse and adjoining the city park. The place was in the very center of Catholic Silesia and had excellent railroad connections.

The superior general decided to buy the whole property with all the farm buildings on it, at the price of 90,000 marks. Since he was allowed to take over a considerable mortgage and favorable terms

of payment were agreed on, he felt that he could assume this great indebtedness.

However, before the deal was closed, on December 1, he journeyed to Breslau to report to the prince bishop about his choice and to request his permission for the founding of the new house. The bishop agreed to everything and the following day declared his consent in writing and wished the undertaking every success.

The approbation of the Congregation of Propaganda was granted on January 30, 1892, and on the following day the deed was signed.

The founder was greatly pleased and later wrote to Prince Bishop Kopp: "I have often wondered why this offer was made to me just at that time. I cannot help thinking that it was a special providence of God. The Lord who orders and guides all, who does not only will the progress of the mission but also the best for the diocese of Breslau, will again in this case provide for both" (letter of July 6, 1892).

The date of the episcopal approbation, December 2, 1891, awoke happy memories in him, and seemed to him equally providential. "When I received this answer," he wrote, "the date impressed me, the second of December being the day on which St. Francis Xavier died. At the same time I remembered that on this same day in 1874, the Right Rev. Bishop Paredis of Roermond had given permission to found the mission house of Steyl (letter of February 28, 1894).

* * *

However, the founding of this new house was not to proceed without difficulties. Even before the corner-stone was laid, a mighty storm arose against the undertaking, and for a while it seemed impossible to succeed.

It was by no means non-Catholic forces who believed it necessary to oppose the founding of a Catholic mission house in Silesia. On the contrary, these attacks were made by influential Catholics. We shall only lightly touch on these disagreeable happenings, inasmuch as they mark a sorrowful period in the life of our founder.

The cause of the opposition, which began in the press during May, 1892, was that lamentable narrow-mindedness that always fears competition and harm to its own interests. The new mission house — so it was stated — would exploit the good-hearted Silesian people and also take away the needed candidates for the priesthood from the diocese of Breslau.

These were the fears that roused and nourished the antipathy against the new house. The opposition assumed very violent forms and affected even the highest circles of the Church. The results were most regrettable. For many years the Mission House of Holy Cross had to suffer under this suspicion, until time proved all fears groundless.

And how did Superior General Janssen act in these trying circumstances? He disapproved of a public defense against these unjust attacks. To the editor of the Catholic paper which led in this violent opposition he wrote: "Despite your provocation, I shall not send you anything for publication in your paper.

I do not like to correspond about such things in a manner which tends to excite only wonderment among Catholics and the secret joy of adversaries. I likewise begged the editors Huch and Neise, with whom I am acquainted, to keep silence; but I do not know whether my telegram reached them in time. . . I now also ask you most urgently to desist from the publication of these ill-advised articles. . . Moreover, you are entirely ignorant of the importance which our house at Steyl has acquired for the neighboring German dioceses in giving much needed assistance to the clergy. The time will come also for you, when the contemplated mission house at Neisse will, despite all these obstacles, assume its proper share and kind of activity; and the remembrance that your paper in the year 1892 published these articles will not be a pleasant one to you" (letter of May 13, 1892).

The publishers Huch and Neise did not consider themselves justified in remaining silent, and in their papers refuted the attacks on the contemplated mission house. It was particularly one good article in the *Neisser Zeitung*, on May 13, which put an end to the controversy, at least in so far as the press was concerned.

The editor and publisher, Francis Neise, was at once assured by Prince Bishop Kopp of his hearty approbation of the course adopted, and Neise forwarded the prelate's declaration to the superior general with the following words: "Our task is to prepare the way for your work. It does not matter whether a few hard words more or less are exchanged here, or not. I am not at all surprised at what is

happening. History proves that it was always thus. Such things are as necessary as the cross on the altar. I need not tell you again that I am heart and soul in favor of your work" (letter of May 15, 1892).

The superior general answered: "The founding of the mission house has become much more difficult because of these now well-known controversies. May the will of the Lord be done. I place everything in His hands. It is for Him to crown our efforts in His honor with success, or to withold this success. To you and all friends of the undertaking I extend my most cordial thanks" (letter of May 30, 1892).

Though the storm had ceased in public, private animosity continued. During this time of stress, the young mission house was greatly aided by Francis Huch, publisher at Neisse, and by his wife, both of whom manifested a most remarkable enthusiasm for the missions. Despite the hostility of so many others, they worked indefatigably for the mission house and won for it many warm friends.

As a consequence, the wrath of the opponents of the mission house now also turned on these unselfish workers whose motives were questioned in the most malicious manner. Mr. and Mrs. Huch deserve the highest credit for their valuable services in the founding of the mission house of Holy Cross and for the spreading of the missionary spirit in general; and the Holy Father Pope Leo XIII recognized their merits by granting both high distinctions.

The hostility of the public to the new house naturally affected the government also, and delayed its

definite approbation, which had been given orally on April 2, 1892.

The minister of religion, Doctor Bosse, acknowledged to Father Janssen that the violent polemics of the newspapers had caused this delay. At last, on August 15, the official approbation was received, and naturally caused great satisfaction at Steyl, and at Neuland where three brothers and one priest had already been stationed.

* * *

The first rector of the new mission house was Father Joseph Weber, Ph. D., who was also for many years professor of philosophy and natural sciences there. On September 29, 1892 (the feast of St. Michael), the first holy mass was celebrated in a temporary chapel, fitted up in the old farmhouse. On October 1, the first eight students arrived. Thus the oldest of all the mission houses in Prussia was opened.

The blessing of the cross manifested itself very soon, and the new house was given the appropriate name of "Holy Cross."

During the fall of the same year (1892), the erection of a new building was begun under the direction of Father John Becker, as architect, Brother Alexander, as supervisor of construction, and Brother Joseph, as carpenter. The fine Gothic structure was finished in the fall of 1893 and was at once occupied.

The number of students grew even more rapidly than at Steyl. In two years' time Holy Cross had 54 students; in eight years, 252 students: this latter

represented the highest number expected by the founder. The first students of Holy Cross were ordained in 1902.

In the summer of 1895 Cardinal Kopp paid a visit to the mission house, and was most respectfully and cordially received by Superior General Arnold Janssen. The public manifestation of the cardinal's interest and benevolence helped to disperse some of the still lingering prejudices. The cardinal later declared that the existence of the mission house had in no way diminished the vocations for the diocesan clergy; but that, on the contrary, it had increased them.

The mission house was completed, in 1907, by the addition of a church which was dedicated on November 14. The church was designed and its building superintended by Father Herman Fischer, the two above-mentioned brothers working in their former capacities.

Father Janssen personally laid the corner-stone, and his heart was filled with joy when he saw the work completed. He had had much trouble with his "dear" Holy Cross, but also much joy. It was this house more than any other that proved to him how effective the blessing of the cross is.

The good people of Silesia, from the very beginning, showed a strong affection for the "Mission" as they simply called the institution. They have furnished many vocations for the missionary priesthood and brotherhood, and have done everything possible to place the institution on a firm financial basis. Their pious instinct led them to appraise

"Holy Cross" as a place from which much blessing was to go out over all the surrounding region.

And it is true that, by founding "Holy Cross," Father Janssen not only benefited the pagan world, but also the province of Silesia. To how many sons of Catholic Silesia has he opened the path to the heights of the priesthood! How much good has "Holy Cross" done by spreading good reading matter in the whole of eastern Germany! Last, but not least, its priests have untiringly aided the secular clergy in pastoral work; and all these rivers of blessings have had their source in the pious heart of the founder, Father Arnold Janssen.

5. Founding of St. Wendelin's Mission House

After the successful opening of the mission house of the Holy Cross, in eastern Germany, Father Arnold Janssen cherished the wish to erect his next institution in the west of the empire. St. Michael's Mission House at Steyl received so many applications from talented boys who wanted to study for the missions that it could not accept all. A second house was necessary.

To find a suitable piece of property, the *Little Messenger of the Sacred Heart* published in its issue for July, 1895, the following query: "Where is there a suitable place for a new mission house?" In reply to this there followed numerous offers and sugges-

tions. After careful examination, the proposal of Father Klagges of Letmathe, Westphalia, seemed the most promising to the superior general. Everything seemed more favorable than had been the case on any former occasion of purchase. The locality was one of natural beauty, and there were excellent railroad connections. The congregation and especially the clergy were enthusiastically in favor of the project, and Bishop Hubert Simar, of Paderborn, gladly gave his consent to it (February 18, 1897).

The permission of the Prussian government had been sought as early as October 14, 1896, but the reply was delayed for an unusually long time; and when it finally arrived it contained a refusal. Father Arnold Janssen was greatly pained by this refusal, but was not willing to give up his plan. On November 7, 1897, he made direct appeal to the emperor, explaining the work of the Steyl missionaries in the German colonies of Togoland and New Guinea. In a convincing manner he described the need of another house of his Society in Germany and the favorable opportunity which Letmathe offered. In the meanwhile, a petition with numerous signatures (and among them those of prominent Protestants) had been sent to Berlin by the population of Letmathe. But all efforts proved of no avail. Permission was refused, but the superior general was advised to choose a Catholic region for his new establishment. Therefore the founder was forced to look for a new locality, and he proceeded to carefully examine the other offers and suggestions that had been received. Among them he found a clipping from a paper (the *Saar*

Zeitung of St. Wendel), dated February 19, 1898, which contained the announcement that the provincial government of the Rhineland intended to sell the estate of Langenfelderhof, near St. Wendel. This bit of news had been sent by a man, Peter Glauber (who lived in the hospital at St. Wendel), to his countryman, Father Michael Scholl, at Steyl. "This," says a marginal note by Father Janssen on the clipping, "occasioned the founding of St. Wendelin's."

The superior general liked the place very much. It was in a region almost entirely Catholic, quiet and secluded, on a wooded elevation about two hundred feet above the city of St. Wendel, with a splendid view over the fertile valley of the river Blies.

However, the estate was much too large for a missionary establishment, measured by the standard that the founder had observed so far. But since the location offered so many advantages and the terms of the purchase were very attractive, the superior general could not help being favorably impressed. Intelligent and economic management by the mission brothers was bound to produce not only the interest and annual payments on the principal, but a considerable surplus. Another point in its favor was the healthful climate, which would make it a suitable place of recuperation for the missionaries returning in poor health from foreign fields. These advantages finally outweighed all considerations to the contrary; and the founder resolved to buy the entire estate for the purpose of a new mission house, provided the ecclesiastical and secular authorities would give their consent.

The excellent dean of St. Wendel, Father Bougeois, welcomed the projected founding of the new mission house as a blessing for his congregation and the whole neighborhood. With truly priestly broad-mindedness he continued to favor the work, and to his death (November, 1908) remained a true friend of Father Arnold Janssen and St. Wendelin's.

On March 23, 1898, the founder submitted his plan to Bishop Felix Korum, of Treves, and inquired if, in case the government gave its consent and the negotiations for the purchase of the property came to a satisfactory conclusion, his lordship would also agree to the founding of the house. A very favorable reply was received on April 8. The bishop showed great interest in the new house, and the wholehearted benevolence which he always continued to manifest towards St. Wendelin's greatly aided the splendid development of this institution.

The next step of the founder was to negotiate with the city administration of St. Wendel for the building of a new road from the town to the spot where the new house was to be erected. An agreement was quickly reached regarding the route and the mode of construction of the new road. The expenses of 15,000 marks were to be divided as follows: 4,000 marks to be paid by the city; 5,000 marks, by the mission society; and 6,000 marks, by the province. It later came to pass that the work of supervision was done, *gratis,* by a retired road-building contractor, named Huffer, of Kaiserslautern.

In the course of the summer of 1898, all preliminaries were concluded. The founder hesitated to ap-

ply for governmental permission, because he still cherished the hope of building a house at Letmathe; but after the government had definitely refused to make any promises regarding Letmathe, he applied (on September 26) for permission to open a house at St. Wendel.

Only four weeks later (on October 26), permission was granted, and this reached the founder on November 8. He immediately telegraphed to Bishop Korum, to acquaint him with the happy result of his petition. In response, the bishop expressed great satisfaction.

To secure the blessing of the Holy See for the new house, the founder wrote to the prefect of the Propaganda, Cardinal Ledochowsky. He informed the cardinal of his plan to build a mission house at the place that had been hallowed by the holy hermit and shepherd, St. Wendelin, in the seventh century, and announced that the bishop of Treves and the Prussian government had given their consent.

Under date of December 5, the cardinal wrote: "Rejoicing with you over your success, I pray to God most earnestly that many messengers of the Holy Gospel may go forth from this new college, — messengers who, later, with the help of Divine grace, will bring abundant fruit for the salvation of souls still sitting in the shadow of death. When I informed His Holiness of this matter, the supreme pontiff deigned to impart to you and yours, with his whole heart, the apostolic benediction."

On November 14, 1898, the purchase of the Langenfelderhof was definitely concluded. On November

29, the first members of the Society, Father Franzen and the Brothers Amandus, Alexander, and Crescentianus, arrived from Steyl, to occupy the new home. The following morning the founder dedicated the first temporary chapel and celebrated the first holy mass in it. On February 1, 1899, Father John Bodems, from St. Gabriel's, arrived to take charge of the house, as its first rector. Instruction of students began at Easter, 1899. Since the room available was not sufficient and was unsuited to teaching purposes, a new building was begun in the spring of 1900. The plans were made by Father John Beckert, and Brother Alexander superintended the construction.

The new mission house is located about ten minutes' walk from the old farm buildings, on the top of a rather steep hill. With a front facing the city of St. Wendel, it makes an imposing impression; and this has been especially the case since the year 1910, when a stately church, built according to the plans and under the direction of Father Fraebel, was added.

The new house was dedicated to St. Wendelin, the highly revered patron of this region.[1] Under

[1] St. Wendelin was the son of a Scottish king. On his return from a pilgrimage to Rome, he passed through the region of the present St. Wendel and decided to remain. He built himself a hut, and lived as a hermit and followed the humble calling of a cowherd. Later, he entered the Benedictine abbey at Tholen, a few miles distant, where he died as abbot, about the year 627. He was first buried in the monastery, but later his remains were brought to the spot where he had lived as a hermit. Here a chapel was built in his honor, to which many pilgrims go even at the present day. It is located only a few minutes' walk from the mission house. The relics of St. Wendelin now rest in the parish church of St. Wendel.

his heavenly protection the institution flourished, but not without passing through some serious difficulties. The first of these was to secure the necessary drinking water. The high location made the digging of a suitable well almost impossible, and the problem was not definitely solved until an electric pumping station which pumped the water up from "Martin's Valley," east of the mission house, was installed.

The defective condition of the roads on the property also caused much trouble. Father Arnold Janssen showed unusual interest in the repair of the old and the building of new roads.

Every year he spent a few weeks at St. Wendelin's to personally take part in these labors. He would then exchange his cassock for a short coat, and his low shoes for high boots; and despite his sixty years, he would direct the leveling and excavating work, handling pick and shovel himself and, through his zeal, animating the others. From the first, the clergy and faithful of the region were well disposed toward the new mission house. Pecuniary support at first was meager, because the people erroneously supposed the house to be richly endowed. Gradually it became known that the property was deeply in debt and needed large sums to meet the annual payments on the mortgage, and thereafter the number of benefactors increased steadily.

The people of the surrounding territory aided the undertaking by subscribing for the Steyl magazines, for which a branch depot was established at St. Wendelin's. These publications won many new friends for the Steyl mission work, in Treves and the neighbor-

St. Gabriel's Mission House, at Moedling, near Vienna
(p. 293)

Holy Cross Mission House, near Neisse, in Silesia
(p. 307)

ing dioceses. The good Catholic population of that region furnished many candidates for the missionary priesthood and brotherhood. At the death of the founder, ten years after its opening, the institution had 170 students, 70 brothers and 22 priests. The first priests that had begun their studies at St. Wendelin's were ordained October 3, 1909, at St. Gabriel's. Since then, the number of missionaries sent out from this house has been steadily on the increase. The founder did not live to see the completion of the institution, particularly of the beautiful church. He went to his eternal reward shortly after the laying of the corner-stone.

6. Founding of St. Rupert's Mission House, near Bischofshofen, in the Diocese of Salzburg, Austria

Through the founding of four flourishing mission institutes the work of Father Arnold Janssen had become widely known. As a consequence he received many communications from priests and lay people concerning new and favorably situated properties for future establishments. With characteristic thoroughness he inquired into all these matters; and since he had already established three houses for Germany (Steyl, Holy Cross, and St. Wendelin's) and only one in Austria, it seemed natural for him to think of another mission house in that great Catholic empire.

It has already been mentioned how much the founder of Steyl loved Austria. "We must not despise Austria," he wrote to the members of his council, "because several regions of that country do not come up to the level of the Rhineland and Westphalia. For them, too, a turn for the better will come. One often meets excellent men in Austria, such as Prince Alois Lichtenstein, Doctor Lueger, and Doctor Caspar Schwarz. Kindly excuse this apology for Austria. A just appreciation of this country is intimately connected with the problems that we are facing in this matter" (letter of June 15, 1904).

He expected much from Austria towards the furtherance of the mission cause, and he was determined to open a second house in Austria-Hungary. St. Gabriel's furnished ample opportunities for higher studies, therefore the new house was to be a missionary college for beginners. Up to that time, the candidates from Austria had been by necessity sent to Steyl (Holland) for their college course, because *Holy Cross* and *St. Wendelin's* (Germany) were not allowed to admit other than German subjects. It is true that there had not been many applications from Austria; but an increase was to be hoped for with the providing of suitable opportunities in the home country.

At this same time the founder planned to remove the clerical novitiate (which was expected soon to count seventy to one hundred pupils) from St. Gabriel's to the proposed new institution. For the time being it would be located in a separate wing of the new house; and then, with favorable development

of the new college, a new home for the novitiate could be considered.

A very desirable offer was made to Father Janssen by Father Christian Perkmann of Bischofshofen, who in numerous letters described the beautiful location of a certain piece of property and answered all the inquiries which the founder made concerning it.

The result was that Father Janssen seriously considered the plan. However, when he submitted it to the members of his council, half of them favored it and half of them rejected it. The rejections were mainly based on two reasons, namely, lack of money and dearth of religious vocations in Austria. This situation, according to the constitution of the Society, placed the decision in the hands of the superior general, who favored the founding and at once took steps to acquire a suitable property.

The site referred to above consisted principally of a farm of nearly one hundred acres, the owner of which was a Bavarian who, on account of dishonest business methods, had been expelled from the country and was obliged to sell. Several neighboring farmers were also willing to sell; so that, finally, a well rounded out property of three hundred acres, partly cultivated and partly of woods and meadowland, was made available. To avoid any inflation of prices, the superior general conducted the negotiations through intermediaries, who discharged their duties so well that within a short time the whole property passed into the possession of the Society for the sum of 123,000 crowns.

The aged Prince Bishop Katschthaler of Salzburg authorized the building of the new house and wished it every blessing (August 17, 1904).

The sanction of the pope was given on September 7, 1904, and the permission of the government was granted on January 4, 1905.

In memory of the apostle of this region, the new house was to be named "St. Rupert's."

* * *

Thus all the preliminaries had been quickly settled. The founder greatly rejoiced over the beauty of the spot selected, and frequently spoke and wrote about it to his councilors and relatives. He was greatly impressed by the fact that tourists had not as yet discovered the spot and saw in this an indication that God wanted him to take possession of it.

The erection of new buildings soon began under the direction of Father William Ricken. The first classes were opened on November 2, 1906. Father John Schmitz became the first rector of St. Rupert's.

As this house was the last in Europe to be planned by Father Janssen, he naturally showed it some special regard. He often went there, to recuperate in the invigorating mountain climate. In the very last year of his life, when his condition had become serious, he spent ten weeks at St. Rupert's. Despite his weakness, he manifested lively interest in all matters concerning his "Benjamin."

* * *

And that Benjamin needed this special care very much. It required huge sums to buy the original

property, to erect the new buildings and put the neglected farmland into the right condition; moreover, the purpose for which the house was intended was not accomplished very rapidly. Austrian boys in sufficient numbers to fill the house were not immediately forthcoming; in fact, not more than ten new candidates a year, for the first three years, were received. Beginning with fourteen students who were transferred from Steyl and St. Wendelin's, St. Rupert's registered only forty-three students in January, 1909.

The mission idea had not yet sufficiently taken root in Austria; the soil needed further patient cultivation. This work of propaganda was carried on from the bases of both St. Gabriel's and St. Rupert's, and with gratifying results. At the beginning of the World War, St. Rupert's had one hundred students.

But the scarcity of vocations was not the only drawback of the new mission house: the population, although entirely Catholic, did not contribute to the material upkeep of the institution. It was a great burden for the mother house at Steyl. Most of the Austrian monasteries were wealthy, and the people had become so imbued with this conception of religious foundations that this fact alone was enough to explain their apparent apathy toward St. Rupert's, which possessed a rather extensive amount of grounds, but no real income.

* * *

In thirty-three years Father Arnold Janssen had founded five missionary establishments in the Ger-

man-speaking part of Europe. The development of his Society had been so rapid that it would have been easy for him to open a greater number of houses; but as we know, he always acted with great precaution.

In the meanwhile, many other missionary congregations had founded houses of their own. When he began his work at Steyl, his house was the only one of its kind in all Germany, Austria, Hungary, Holland, and Switzerland, combined. When he died, there were, besides his own houses, nineteen mission houses representing various modern missionary societies.

Superior General Janssen was highly gratified with this manifestation of the mission spirit. He never uttered a word which indicated that other establishments inconvenienced him. He shared the sentiments of the Apostle of the Gentiles, who said, "But what then? So that by all means, whether by occasion or by truth, Christ be preached; in this also I rejoice, yea, and will rejoice" (Phil., 1:18).

Perhaps this broadmindedness of the founder, with reference to efforts similar to his own made by others, furnishes the key to his astounding success. During his lifetime, the scope of the Society was not extended beyond European boundaries, in the sense that it did not possess any extra-European recruiting houses for new members. But it was his good fortune, a few weeks before his death, to give his consent to the founding of a new house in North America, St. Mary's Mission House, at Techny, Ill., in the archdiocese of Chicago. St. Mary's was opened two weeks after he departed to his eternal reward.

PART FOUR

Activities in Foreign Lands

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1. The Mission of South Shantung, China

THE main object of the Steyl Society, from the very beginning, was the foreign missions. It was this high purpose that secured for the Society of the Divine Word the warmest sympathy and effective support of the Catholic people and drew to it many vocations and ample means for rapid growth. Externally, the ideal of the propagation of the faith was its best recommendation; and internally, this ideal was its life-giving source. So it was in its youth, and so it was to remain, according to the will of its founder.

Father Arnold Janssen never lost sight of this primary purpose of his work. He took care that this object was always stressed in the constitution of his Society, as its chief aim. At every suitable opportunity he emphasized this point.

Above all he endeavored to bring it to a practical realization: with what success we shall soon see. It was his privilege to see his spiritual sons engaged in mission work in all the continents of the earth. In Asia, there was the mission of South Shantung, in China; the present prefecture apostolic of Niigata, in Japan; and the province of Abra, in the Philippines. In Africa, he took over the German colony of Togoland; in Australia, he did the same for Ger-

man New Guinea; in South America, he received the Indian mission of Paraguay; in North America, Negro missions in the diocese of Natchez were undertaken.

The superior general was not satisfied to supply all these regions with the necessary missionaries. He always remained in close communication with every one of his missions; and, like a solicitous father, he promoted their progress in material and spiritual ways.

However, no matter how much he emphasized the foreign missions, he did not want his Society to be devoted exclusively to this activity; and we shall soon learn his reasons for this. In part explanation we may point out, at once, that the superior general took an ever growing part in the renewal of the Catholic spirit in South America, and furnished a large number of priests for pastoral work and higher education in Argentina, Brazil, and Chile. If we add the gradual introduction of the Society into North America, we have a fair outline of the active policy of the founder for extra-European countries. At the time of his death 269 priests and 130 brothers were engaged in work in the countries mentioned above; and there were in addition 203 Missionary Sisters, Servants of the Holy Ghost, members of a congregation which he had founded also.

After this general survey, we shall proceed to describe the founding of the first foreign mission taken over by the Society.

* * *

It was of great importance for the Steyl mission house that its founder was able to send out his first missionaries comparatively soon after the establishment of his community. It was a constant inspiration to the small household at Steyl to realize that they were working for their own mission. Men from their own ranks, priests of their own house, were fighting in the front lines for the kingdom of God. They heard of their sacrifices, labors, and successes, read their letters, received encouragement and appeals from them. All this was bound to rouse enthusiasm and zeal for their sublime calling.

The early sending out of missionaries also meant much for the external success of the mission house. To friends and enemies alike, it was a sign of vitality and a pledge of success. The more attention it received the deeper the interest created. There was a constant increase in missionary vocations and pecuniary benefactions.

In the year 1879, less than four years after the opening of the mission house, the young institution had ten priests (five of its own — Fathers Arnold Janssen, John Janssen, Wegener, Anzer, and Freinademetz — and five secular priests) who were devoting their entire efforts to the young undertaking: but not all of these were actually needed for the instruction and training of the pupils in the mission house (there were just fifty at the time).

Moreover, the first flame of missionary enthusiasm in the little community was already seeking for an outlet. Father Anzer in particular, with his fiery temperament, and also the quiet but courageous Fa-

ther Freinademetz, longed to go out among the pagans. They never tired of urging their rector to let them go.

Father Arnold Janssen shared, if not the impetuosity, at least the missionary zeal of the two young priests. Their longing harmonized perfectly with his desires. He also understood what beneficial reaction the opening of a mission would have upon his work at home. His eyes were turned to the Far East. There (in China), in a dense human *mass* lived four fifths of all the pagan races, forming the most important mission field on earth. He desired above all that his spiritual sons should work there.

However, the first missionaries of Steyl did not have sufficient experience to take over a mission of their own; but Rector Janssen recalled the efforts of Vicar Apostolic Raimondi, of Hongkong, who had repeatedly tried to secure more European missionaries. It seemed natural to ask him to give the Steyl missionaries their first training in actual mission work.

Bishop Raimondi gladly consented; and since the Propaganda in Rome also agreed, it soon became possible to designate the second of March, 1879, as the date of departure of the two missionaries, John Baptist Anzer and Joseph Freinademetz.

* * *

For the young mission house at Steyl, and especially for its founder, it was a memorable day when his first messengers of the faith received the mission cross. Msgr. Capri, apostolic internuncio at The

Hague, blessed the crosses and handed them to the departing missionaries. Father Arnold Janssen preached the sermon. It seems well to quote it, at least in part:

"The harvest indeed is great, but the laborers are few:" this passage from the Scriptures was the motto of my sermon which I delivered when this house was opened three and a half years ago. I use it again today, when I am about to say a heartfelt farewell to the first two missionaries going forth from this house.

"How many things have happened since! How many sufferings; but also, how many *more* blessings and favors of the Most High! How this house has grown, internally and externally! I hope you will pardon me, if today I first cast a glance at the past. I do it to thank the Holy and Triune God, who has thus graciously looked down upon our weak but fruitful efforts."

After briefly sketching the previous life-course of the two missionaries, he pointed to the future:

"How great is the harvest in the pagan countries! Thousands and millions of sheaves could be taken into the granaries of the Good Shepherd, if it were not for the lack of laborers. The whole of Europe numbers 308,000,000 inhabitants, but China alone has between four and five hundred million people, — and among them are only half a million Catholics! It behooves us to do something for their salvation. For this reason many noble souls have welcomed the opening of this house with joy, and for this reason you have come here today. May the interest in the

work of the propagation of the faith ever increase on earth.

"And now I turn to you, whom Providence has given me as beloved friends and co-laborers. I congratulate you on this day for which you have yearned so long. It is true that it brings for you and us the sad hour of separation: you will meet on your way to the boat the tearful eyes of many loved ones, and your own hearts will soften; but you have learned to conquer the promptings of nature, and besides, you know the words of the Savior: 'He who loves father or mother more than me is not worthy of me!'

"You are going to China. You do not know what work is in store for you, nor do you know whether the Lord will bless it or not. I think you are humble enough not to take it for granted that you are destined to play a great part. You do not want to be more than others. You do not even know whether you will really reach the land of your longings. But one thing you do know — that is, that God never leaves one's good-will unrewarded. Therefore, go and face the dark future, calmly and confidently. You will walk at the side of a loving God, and our prayers will accompany you.

"I also implore upon your activity the blessing that has so undeservedly come upon this house. May the Sacred Heart of Jesus bless you and give you a truly apostolic heart like unto His own. May the Immaculate Heart of Mary also bless you and fill you with true love for souls.

"May you be blessed by the holy archangel St. Michael, the great leader in the battle against Satan.

May you be blessed by the holy archangel St. Gabriel, the herald of the Incarnation of the eternal Word of God. May you be blessed by the archangel St. Raphael, the companion of young Tobias. May you be blessed by St. Joseph, the protector of the Church, the special patron of China, and the faithful helper in the founding of this house. May you be blessed by the holy mother St. Anne, the gracious ancestress of our Lord and many apostolic men. May you be blessed by the Three Holy Kings, as the first converted pagans whom the Lord led to His manger, and by all the dear saints whose protection we have so often implored."

After the reception of the mission cross, the two missionaries entered a waiting carriage, and Father Janssen accompanied his first two messengers of the faith to Kaldenkirchen where they boarded a train for the South.[1] They traveled via Rome, received the blessing of the Holy Father, and on March 15, took steamer passage at Ancona. On April 20, they reached Hongkong.

Bishop Raimondi received the young missionaries very cordially, and gave them work in his seminary and in the care of souls. He later spoke very highly

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[1] This was the first farewell celebration at the mission house of Steyl. Since then, it has become almost an annual affair. For twenty-nine years Father Janssen was privileged to witness this festive event, and to speak many a golden word on those occasions. The number of his spiritual sons to whom on such days he could hand the mission cross became ever greater and greater, year after year. During the last years of his life, not fewer than eighty missionary priests, brothers, and sisters annually left for the extra-European fields of the Society.

of their zeal and self-sacrifice. Their chief task for the time being was to learn the Chinese language. They also wrote to Steyl very frequently, and by their enthusiastic letters roused a like enthusiasm among the students.

Scarcely a year later, more seminarians were ready to be ordained; and Father Anzer was anxious to begin work in a field which the Society might call its own. Therefore, in the summer of 1880, he went to Tsinanfu, capital of the province of Shantung, whence Bishop Cosi directed the mission work of the Italian Franciscans, to whom the whole province with its thirty-eight millions of people had been entrusted.

Considering the number of available missionaries, this territory was much too large. The entire south of the province had never been visited by any missionaries. The zealous bishop declared his readiness to cede a part of his vicariate to the Steyl mission Society.

Therefore Rector Janssen began negotiations with the superior general of the Franciscans, Father Bernardino, and with the Propaganda. The result was that South Shantung, with the 3 political prefectures of Yenchowfu, Tsowchowfu and Ichowfu, was turned over to the missionaries from Steyl. Upon the recommendation of Father Arnold Janssen, Father Anzer was made provicar, but he remained for the time being under the jurisdiction of Bishop Cosi.

On January 18, 1882, Provicar Anzer entered his new mission and began his activities with a small Christian congregation in the extreme northwest of

the district, in Puoli. Here he found 158 Christians, the sole representatives among twelve million pagans.

* * *

It would be interesting to write the truly dramatic history of the flourishing mission of South Shantung and describe how the missionaries of Steyl, in ever increasing numbers, have worked and suffered in the first district entrusted to them; but we shall have to confine ourselves to those events which more directly concern the founder.

South Shantung was the first foreign mission, and remained the most important of those accepted by Father Arnold Janssen. With greatest interest he followed and furthered its development. Success was not wanting. Provicar Anzer was a man of action and a great organizer. His love of work was contagious. After a year, he was able to report to Steyl: "We have baptized 1116 pagan children in danger of death, and 687 pagans are being instructed in the Christian religion." Three years later, the mission had eight missionaries, three thousand neophytes and catechumens, one seminary, three chapels, twenty-six prayer houses, three schools; and three thousand children in danger of death had been baptized. This promising beginning was followed by similar successes. During the lifetime of Father Arnold Janssen, 218,180 baptisms were administered in the mission of South Shantung: 41,079 were baptisms of adults, 15,220, of children of neophytes and catechumens, and 161,881, of pagan children in danger of death.

However, these successes were not accomplished without sufferings and persecutions of the missionaries, which often deeply wounded the heart of their spiritual father in Steyl. The fact that the zeal of his missionaries soon gave occasion for placing them under suspicion in Rome caused him much grief. However, Provicar Anzer defended his actions in such an able manner, that the incident was closed with a recommendation of the Steyl missionaries from the Roman authorities.

In May, 1883, occurred the cruel maltreatment of Father Anzer in Tsowchowfu, when he was so badly beaten by the pagans that he was left for dead, on the scene of the assault. But God saved this brave man for the mission. In 1886, a general persecution broke out, and the date of November 15, 1887, was set by the archenemies of Christianity for the murder of all missionaries. The passing of this extreme danger appears almost like a miracle. To avert it, Father Janssen held processions at the mission house in Steyl, and stormed Heaven with prayers. His appeals were evidently not allowed to go unheeded.

Less fortunate was the outcome of the underhand persecution by the secret society known as "The Society of The Great Knife." These sufferings lasted from 1894 till 1897. Five churches and twenty prayer houses of the mission had been left in ruins, and several missionaries were seriously maltreated; then, lastly, the heaviest blow of all fell with the murder of the splendid missionaries, Francis Nies and Richard Henle, on the night of All Saints' Day, 1897.

The quick action of the German government, the occupation of Kiaochow, the punishment of the guilty officials, and the building of three churches of reparation at the expense of the Chinese government brought a temporary calm.

During the year 1899 doubt arose in German government circles whether German protection, under which Bishop Anzer had placed his missionaries in 1890, should also be extended to the Chinese neophytes. Influential parliamentarians who were also of the Catholic Central party were of opinion that it was against international law to extend German protection to Chinese subjects. For the mission, this was a question of life or death; for if the neophytes were to be exposed to pagan persecution without let or hindrance, there could be little hope of success for the mission.

Father Superior General Janssen was filled with anxiety and made great efforts to have the meaning of the German protectorate correctly interpreted. He reminded the government of the agreement between Bishop Anzer and Imperial Chancellor Caprivi who, in 1890, had made the written declaration that "the German empire has obligated itself to protect the interests of the missionaries and the mission of South Shantung against all unjust interference. The Christians of the mission also are to be under the protectorate of the German empire, to the same extent as they had formerly been under French protection."

It was a matter of course that Bishop Anzer, who happened to be in Europe at that time, also tried to secure for his new Christians the same protection in

the free exercise of their religion as they had enjoyed under French protection. These combined efforts had the desired result. The German government renewed its promise of full protection.

* * *

The period of calm was of short duration. In 1900, persecution set in with renewed vigor. The assassination of the German ambassador, Baron von Ketteler, in Pekin, on June 16, 1900, initiated a general storm against Europeans and Christians. The secret "Society of The Great Knife" had changed into that of "The Red Knife" (Boxers), and placed itself at the disposition of the government. The aim of the Boxers was the expulsion of all foreigners from China.

Conditions became worse than ever. European missionaries had to take refuge in the port cities. Fortunately, ten native priests and also five European missionaries (the latter in constant danger of death) stayed with the frightened Christians. Many of them, in all parts of the country, were murdered. The mission of South Shantung looked like a field of ruins.

In these anxious months the superior general prayed, and had others pray most fervently, for the hard-pressed Chinese mission. He composed special prayers for recitation in all his European houses.

God graciously heard his prayers. Though hard hit, the mission of South Shantung was one of those districts of the Chinese empire that suffered least. Not one of the Steyl missionaries fell at this time

into the hands of those bloodthirsty bands who, in so many other mission districts, slaughtered numbers of European missionaries in a most brutal manner. About Christmas time, all were able to return to their flocks. With few exceptions, the Christians had remained faithful, despite the greatest sufferings. The destroyed mission stations rose again from their ruins, and the longing for the light of the Catholic faith among the pagans appeared greater than ever before. There followed a period of almost undisturbed peace and most successful activity, which lasted till the outbreak of the World War.

Father Arnold Janssen took a great personal interest in the labors, successes, and sufferings of each of his missionaries. In numerous letters, full of fatherly kindness, he comforted and encouraged them.

He always paid special attention to the preservation of the religious spirit among his missionaries. He made minute inquiries about the keeping of the rule, meditation, retreats, etc., and often gave the superiors advice in these matters.

At the expense of the Society, he acquired a suitable estate at Taikia (South Shantung, near Tsining), which was fitted up as a central house of the mission. Here all the missionaries, according to divisions and specified seasons, assembled every year, for one month each, for the purpose of making the spiritual exercises, holding conferences, and renewing themselves physically and spiritually. Father Janssen instructed the superior to be kind to all that came there, and to endeavor to bring together at Taikia, in the course

of time, everything that would tend to make it an attractive place.

Though the mission of South Shantung had caused him much anxiety, it also brought him many consolations and joys, a few of which, we think, ought to be mentioned here.

Hardly four years after its opening, the district of South Shantung was raised (on account of its extraordinary missionary success) to the status of an independent vicariate. Upon the recommendation of the superior general, the zealous provicar, John B. Anzer, was appointed vicar apostolic by the Holy See. On January 24, 1886, in the church of the Steyl mission house, Archbishop Krementz of Cologne, assisted by Bishop Korum of Treves and Bishop Boermanns of Roermond, consecrated Father Anzer bishop.

Thus, only ten years after he began his work at Steyl, Father Janssen saw one of his spiritual sons invested with the episcopal dignity; and we may well imagine his joy in God over this signal token of the Divine approbation.

Bishop Anzer hastened back to his vineyard and redoubled his apostolic efforts. In the year 1892, upon the suggestion of the founder, he dedicated his whole mission to God the Holy Ghost. In 1897, after ten years of struggle, he succeeded in entering the city of Yenchowfu, which as a veritable citadel of paganism, had up to that time been absolutely closed to the missionaries. This entry greatly increased the prestige of the Catholic mission in China, although, temporarily, it also caused much enmity.

In 1901, a splendid cathedral in honor of the Holy Ghost was built in Yenchowfu, and during the following year the bishop took up permanent residence in the city. A seminary, orphanages, a sisters' convent, and schools for catechists quickly rose in this busy metropolis of the mission. Many other difficult places were subsequently occupied; so that, in 1903, Father Provicar Freinademetz could report: "In nearly all the thirty-six cities of the district, the cross of Christ spreads its blessing everywhere within their boundaries." Messages such as these were cheering indeed for Father Janssen.

All the harder was the blow that came to him with the news of the sudden death, while in Rome, of Bishop Anzer, caused by a stroke of apoplexy. In a circular letter to all the priests and brothers in South Shantung, he gives a somewhat detailed account of this heavy loss:

"An unexpected death, induced by a stroke of apoplexy and occurring on November twenty-third of this year, has robbed our Chinese mission of its founder and first bishop. Hardly returned from an audience which had been granted him by the Holy Father on the morning of that day (it was about one o'clock in the afternoon), he was suddenly stricken in his rooms at the *Anima* where, for lack of accommodations in our own college he was stopping. At three o'clock he was found there, in a stupor. Thinking at first that the trouble might not be more than that of a fainting spell, his attendants put him to bed; but he did not regain consciousness, and at five o'clock the cold hand of death touched him and

ended this meritorious life. Though Bishop von Anzer was unable to receive the Viaticum, we have at least the consolation of knowing that the rector of the *Anima* gave him priestly absolution and Extreme Unction. Thus died our episcopal confrère. Perhaps the Lord prepared him in other ways for his end. I am glad to report what Father Klapheck, his traveling companion, wrote about their sojourn at Loretto: 'The Right Rev. Bishop prayed much and with most extraordinary devotion, so that I was deeply edified.'

"On Thursday afternoon the Office of the Dead was read at the *Anima*. Then the remains were taken to the Campo Santo where, on Friday, with an unusually large attendance, the Solemn Requiem was sung, followed by the burial.

"It is our task now to pray for the deceased. Two high masses and many low masses have been said for him here. You, no doubt, have acted in a similar manner, and will continue to aid him by your prayers. His sudden death should teach us the lesson that we ought always to keep in mind the thought of the end of our lives, and prepare in time.

"Let us cherish in our hearts the memory of all that was good and worthy of imitation in him, and of all the good he has done to the mission and to each one of us. Let us, finally, pray to God to forgive him the sins he may have committed through human frailty. May the Lord soon receive him into His kingdom."

Bishop Anzer had had a life full of missionary labors and successes. When, at the age of only 52

he left the scene of his activity, he was able to bequeathe to his successor 26,000 neophytes, 40,000 catechumens, 12 large churches, 118 chapels, 1 clerical seminary, 1 boarding-school for boys, 3 well-frequented schools for catechists and teachers, 2 German schools, and 6 orphanages with 561 children.

Father Arnold Janssen always esteemed his first co-laborer and co-founder very highly, and was devoted to him in sincere friendship. What he appreciated in him especially was his love for work and his splendid qualities as a missionary. However, the relationship of the two men always remained slightly affected by their differing modes of thought, — differences which, even in the very beginning of their work at Steyl, had caused both men many sorrowful days. Complete harmony in thought and action between two such widely diverging natures was simply impossible.

* * *

Father August Henninghaus was chosen to succeed Bishop Anzer. For seventeen years he had worked in South Shantung with splendid success, at the side of his bishop. He had also distinguished himself through his literary activity, especially in the difficult compilation and publication of the first large German-Chinese dictionary. Father Superior General had placed him first on the list of candidates to be submitted to Rome, and the pope chose this capable missionary as the second vicar apostolic of South Shantung. Immediately after his appointment, the founder wrote to him as follows:

"St. Gabriel's, August 4, 1904.

Dear Reverend Confrère, elected bishop and vicar apostolic of South Shantung:

I have just received the news that you, my dear Right Rev. Confrère, through the choice of the Propaganda and the confirmation of the Holy Father, have been appointed to the office left vacant by the death of Bishop von Anzer. After sending you my most cordial felicitations by telegraph, I hasten to do so also by letter.

I have often recommended this election to God in my prayers, and since I know that this has also been done in South Shantung, I am confident that the outcome expresses the will of God.

I beg you, therefore to have confidence and accept this burden and dignity, with the resolution to conduct your office in conformity with the holy will of God and without regard for merely human considerations. I have always known you as a true son of the Society of the Divine Word, and I am heartily pleased with your election.

God grant that you may fulfil the duties of your high office for many years, to the welfare of the Church and the good of the Society. I shall pray much for this intention, and shall, to-morrow morning, say holy mass for you at the altar of the Holy Ghost, and shall recommend you to the Divine Giver of grace and His immaculate spouse. And you may be sure that this will not be the only mass I shall say for you.

With cordial affection,

ARNOLD JANSSEN, *Superior General.*"

Father Henninghaus was greatly perplexed by his election, and wrote to the superior general at Steyl: "I felt overwhelmed, as though I had been struck a heavy blow. . . Even now I place the matter in your hands. If you think it better to overthrow my election, I give you full liberty to act. From my seventeenth year I have been a child of the Society and your faithful son, and as such I wish to live and die."

The founder's reply was: "You have placed the decision regarding your acceptance of the episcopal dignity in my hands. I can only advise you to accept. It seems that the Lord has called you; take up this heavy burden and embrace it as a gift of God, in imitation of the Savior, who also embraced His cross. If you administer your office in the proper manner, it will bring you much suffering, but also much blessing and joy. Let us hope that all will be well. Since you wish to be and remain a child of the Society and my son, I give you my paternal and priestly blessing, at the same time begging you for your episcopal blessing, that I may well discharge the duties of my difficult office of superior. Let us try faithfully and sincerely to work hand in hand, and all will be well" (letter of October 20, 1904).

The hopes which Father Janssen placed in the new bishop of South Shantung have been amply fulfilled. For a little over four years, he was privileged to witness his successful administration and the splendid progress of the mission. By the end of 1908, this fertile field of the Steyl Society numbered 46,151 living neophytes, 44,564 catechumens, 57 European and twelve native missionaries, 17 brothers,

30 missionary sisters, 141 churches and chapels, and 962 prayer houses.

Another sad event for South Shantung and for Father Arnold Janssen, that year, was the death of the oft-mentioned Father Freinademetz, provincial and provicar of South Shantung. Since 1879 he had been active in South Shantung. He was held in highest esteem by his brother missionaries; the Christians looked up to him as a saint. His name will always be honorably connected with the history of the mission of South Shantung. After almost twenty-nine years of missionary service, he went to his eternal reward on January 28, 1908. The death of this excellent priest affected the founder deeply, and he wrote words of warmest appreciation in a letter to his successor, Father Vilstermann.

Only one year later Father Superior General Janssen followed Father Freinademetz into eternity.

2. Pastoral Activity in South America

For ten years the missionaries from Steyl followed their sacred calling in distant China, and during that time this was the sole field of their labors. But the mission of South Shantung had at last reached a solid basis of administration and growth, and no longer required the constant attention of the founder. He could, therefore, turn his zeal to the salvation of souls in other directions.

In the meantime, his young Society had grown so rapidly, in priests and candidates for the priesthood, that the one mission of South Shantung was not sufficient to utilize all his available forces.

Moreover, the far-sighted founder plainly saw the advantages of a great variety of work for his sons. But another mission in a pagan country would at that time have entailed too great financial burdens for the Society to assume. Besides, despite his zeal for the foreign missions, the founder never lost sight of the fact that other souls than those of pagans might be in need of help. To preserve to Catholic nations the precious gift of the faith appeared to him just as necessary and important as to bring it to the pagans. Of what advantage would the foreign missions be to the Catholic Church, if through lack of priests it should lose more members in Catholic countries (such as South America) than it gained among the pagans? Had not these Catholics, if they were in great danger of losing their faith, the first claim upon their mother, the Church?

A further reason to look for a new field of activity was the growing necessity of giving the ever increasing number of his priests a greater choice of work. Although all members were required to be ready to go to the foreign missions, there occurred now and again reasons — for instance, of health, — which called for some other kind of work than the laborious life in the missions. All of these considerations, taken together, caused Father Janssen, towards the end of the eighties, to extend the activity of his Society to South America.

The need for priests for German emigrants in South America was very urgent. Many parishes in their settlements had been without a priest for ten or twelve years; there, children of twelve or more years were not yet baptized; marriages were contracted without the blessing of the Church; many died without the Sacraments, and ignorance in religious matters had reached truly frightful proportions. There was danger that, in South America, as had formerly been the case in North America, hundreds of thousands or even millions of Catholics would be lost to the Church. Members of several religious orders, such as the Franciscans, Jesuits, Redemptorists, and others, had gone out to relieve the worst misery, but their number was much too small. This was the situation of all European emigrants who had settled in South America; but for the German colonists, in particular, very little had been done.

In the fall of 1888, Professor Hengesch of the clerical seminary of Luxemburg called the superior's attention to these sad conditions and begged him to assist these countrymen. Father Janssen studied the problem and decided to help. Archbishop Krementz of Cologne, whom he informed of his intention, strongly encouraged him.

The Congregation of the Propaganda in Rome also gave its consent. Fathers Henry Becher (†1916) and Herman Loeken were given letters of recommendation to the South American Bishops, together with the necessary faculties by Rome. On September 15, 1889, Father Janssen gave them the mission cross and sent them on their way, with his blessing. On

October 23, they landed safely in the harbor of Buenos Aires, the capital of Argentina. The superior general found a great difference between the direction and administration of missions in pagan countries and that of pastoral work in South America. Every foreign mission is governed by a vicar or prefect apostolic who is appointed by the Propaganda and who is, in this capacity, independent of his religious superior. It is within his province to open new mission stations, to appoint the missionaries, to found schools, colleges, orphanages, and hospitals; in brief, the whole ecclesiastical organization and administration is in his hands. The religious superior only furnishes the missionaries and watches over their spiritual life.

In South America, conditions greatly differed. Here the superior general exercised complete control over the activities of his priests. He decided in what dioceses they were to work, and without his consent they could not take over parishes, found colleges, or build either churches or schools; therefore, he made it a point to study everything minutely before making decisions.

Thousands of letters give proof of his lively correspondence with the members of his Society in South America.

After these preliminary remarks, it becomes appropriate to treat briefly of the pastoral activity which priests of the Society carried on in several countries of this western continent.

ARGENTINA

The first two priests from Steyl to reach Argentina were given no definite orders as to where they should begin their work: they were first to *study* their new field of labor.

The Argentine Republic offered many opportunities for pastoral work. Since the secession of the colony from the motherland of Spain (1816), Argentina had been the scene of many political upheavals. Revolutions, Freemasonry, governments hostile to the Church, and the great dearth of good priests had led to a general decay in the religious life of the nation.

The archbishop of Buenos Aires was willing to give them work in any part of his diocese they chose; but since they had no command of the Spanish language, they preferred to begin work in the diocese of Santa Fé, among the numerous German and German-Russian settlers, and in the meanwhile to study Spanish.

Father Niemann, S.J., a Westphalian who for twenty years had been pastor in the German settlement of San Geronimo, gave the Steyl missionaries a hearty reception. While they helped him in the care of his flock, he provided for their instruction in Spanish. At the end of November they were able to take charge of a station of their own, near Esperanza in the same diocese.

Father Janssen soon sent additional missionaries. Fathers Ludwig Grueter and Anthony Ernst first went to Spain, in order to learn Spanish in the

famous monastery Escorial of the Augustinians, near Madrid. The annually increasing number of priests destined for South America proves how earnestly Father Janssen tried to alleviate the spiritual conditions of the German settlers. Up to the time of his death he had thus sent no less than sixty-two priests and thirty brothers.

By placing so many men into this field, he was able to extend their sphere of activities, very rapidly, to five dioceses: these were Santa Fé, Paraná, Salta, La Plata, and Buenos Aires. In the course of time, twelve parishes, with many missions, were taken over or newly organized, and a number of schools and churches were built. The Fathers of Steyl also conducted two clerical seminaries in Argentina; moreover, a large commercial school was opened at Esperanza, and in Buenos Aires, a high school and a printing establishment were founded.

The education of the youth of the country interested the superior general very much, because he considered it the only means of securing a gradual spiritual rejuvenation of the country. He advised the opening of normal schools, if necessary, for the training of good teachers by his own men.

He also considered the establishment of a thoroughly Catholic press of utmost importance. When his priests in Argentina, true to the traditions of Steyl, were planning the founding of a printing plant, and had thought of choosing Esperanza for the purpose, the superior general decided that an undertaking of such importance should be started in the

capital of the country. Very soon the monthlies, *"Der Argentinische Volksfreund"* and *"El Semanario,"* began to appear. The publication of a daily paper, which was suggested to him, did not meet with his approval, and he justified his attitude in a lengthy letter in which he described the numerous attempts which German Catholics had made in this direction, and called attention to the little success that had followed.

* * *

The Steyl Fathers were able to work with particular success in the suburb of Buenos Aires, called Palermo, where the archbishop placed them in charge of the little chapel of Our Lady of Guadalupe, and also of some fifty thousand Catholics who belonged to that district. Under the direction of Father John Beckert, as architect, the construction of a large and beautiful church in honor of the Holy Ghost was begun; and this was completed before the death of Father Janssen. He often expressed his joy over the magnificent edifice, which accommodates 8000 persons. It soon became one of the religious landmarks of the capital of Argentina.

Here, as in all other places in charge of the Society, the Fathers worked with youthful zeal; and by founding societies for men and women, and sodalities for boys and girls, and by fostering the frequent reception of the sacraments, they succeeded in reviving to an unexpected degree the faith of the masses. The settlers in the lonely interior camps also received their aid.

* * *

A thorny kind of work was undertaken by several Fathers in the district of *Misiones,* which belonged to the diocese of Paraná. It was part of the once flourishing Jesuit mission of Paraguay. In this large district lived Indians, Polish, Italian, Spanish, Brazilian, and German immigrants, all in deepest religious abandonment; there were some 40,000 altogether. For decades they had not had a resident priest, there were no churches or chapels, and the ignorance of the people in religion was appalling. Both the ecclesiastical and secular authorities urged Father Janssen to do something for these poor people, — particularly to send them priests.

Father Janssen hesitated, because he felt that the Jesuits should have the first chance to resume work in their former mission. He wrote to their superior general, Cardinal Steinhuber, S.J., and to Father Meschler, assistant general and representative of all German Jesuits, and, through Father Colling. S.V.D., to the Spanish provincial; and after being assured that the Jesuits did not intend to return, he consented to enter upon the work.

On December 8, 1899, Father Frederick Vogt, S.V.D., began pastoral duties in the city of Posadas, diocese of Paraná. His task was very difficult, and it was made doubly so by racial differences, by the opposition of the powerful Freemasons, and a hostile press. But the courageous missionary persevered; and soon other confrères came to his assistance. Amid endless troubles and chicaneries, churches, chapels, and schools were built, societies founded, and mis-

sions given, wherever possible. Slowly but steadily, success crowned their efforts.

Superior General Janssen gave the closest attention and interest to the labors of his missionaries in these parts; and he encouraged them, in frequent letters, admonishing them to try, as far as possible, to be on good terms with the officials, to win the respect and good-will of all (in particular, of the people themselves), and for their own protection to cultivate the spirit of true piety, by means of meditation, frequent confession, fervent preparation for holy mass, and thanksgiving.

PARAGUAY

A still more difficult field of labor than Misiones was the Indian mission in Paraguay, which was undertaken from Argentina as a base. For several years, the bishop of Asuncion, Right Rev. Juan Cinforiano, to whose diocese this primeval region belonged, had begged the superior general to take pity on these abandoned children of the wilderness.

Among the Redskins of this region, about four hundred years before this time, Franciscans, Dominicans, and (since 1610) Jesuits had successfully preached the Gospel and spread the blessings of Christian civilization. Many thousands of Indians were baptized and gathered in reservations where they led peaceful and care-free lives under the protection of their missionaries who were their teachers, counselors, and friends in all things. About the middle of the eighteenth century, these glorious results were destroyed by the expulsion of the Jesuit mis-

sionaries, caused by the machinations of the Spanish and Portuguese Freemasonry. The Indians, deceived and shamefully exploited by the white masters of the country, fled into their impenetrable forests and sank back into pagan ignorance and barbarity. In extreme poverty and moral degradation, they led their miserable lives.

In 1908, Father Arnold Janssen decided to comply with the wishes of the bishop of Asuncion. He could not carry out his intention at the time, however, because of the outbreak of a revolution in Paraguay. But only a year after his death (in January, 1910), the first caravan of Steyl missionaries, consisting of three priests and five brothers and headed by Father Francis Mueller, started for this new mission territory, and, on the left bank of the river Monday, founded their first station among the Indians of Paraguay.

ECUADOR

In the year 1895, Bishop Schumacher of Portoviejo (Ecuador) visited Europe, to secure priests and students for his diocese, which comprises the entire coastal region of the republic.[1]

[1] Bishop Schumacher, a Rhinelander by birth, was a Lazarist. When President Garcia Moreno called the German Lazarists to conduct the clerical seminary in Quito, Father Schumacher was among those sent, and became its director. Under the able leadership of Moreno, the country made remarkable progress in a short time; but on August 6, 1875, he was assassinated on the steps of the cathedral by a murderer in the hire of the Freemasons. The new government was hostile to the Church, and destroyed the results of the reform work inaugurated by Moreno. Father Schumacher had to live in concealment for some time, until, in 1885, a more

He also met Father Janssen at Rome, and there described to him the sad religious conditions of that South American republic which, twenty years before, the noble Garcia Moreno had solemnly dedicated to the Sacred Heart of Jesus.

"I had to begin my activity," said the bishop, "by suspending most of the few priests that I found, and then, under great difficulties, securing priests from Europe; and since I could not obtain enough of them, I was forced to accept students, and to train them up for the work."

After prolonged negotiations, at Rome, Steyl, and Cologne, Superior General Janssen finally resolved to come to the assistance of the zealous bishop, although he had his doubts of success, on account of the disturbed political conditions of Ecuador. For a beginning, he gave him two priests. On October 9, 1893, Fathers Henry Neuenhofen and Henry Pierlo boarded the steamer for South America, and reached their destination on November 16. Father Neuenhofen became rector, and Father Pierlo, teacher, in the seminary at Santa Cruz (near Portoviejo), which had only four German and seven Spanish seminarians.

According to their contract, the priests of the Society were soon to be given charge of the district of

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conservative government came into power. Then Father Schumacher became bishop of Portoviejo, and with indefatigable energy he tried to build up the religious life of the nation. However, after ten years, the conservative government was driven from power by a new revolution, and a new period of trials and sufferings for bishops and priests began. Bishop Schumacher, too, had to flee the country, and died on July 15, 1902, in Samaniego, Colombia.

Chone. Bishop Schumacher intended to send Father Pierlo there; and he wrote to the superior general thus about it: "The prospects out there seem to be very good, but we will make no plans until your brave sons themselves have reported to you. I have no doubt that all your fears will be completely dissipated. Have a band of at least eight missionaries, priests and brothers, ready for me by next summer, for the harvest field is large and promising" (letter of December 7, 1893).

But the fears of the superior soon proved to be well founded. After only a year, the first signs of a new revolution appeared. The opening of a new mission district could not be thought of, and in November, 1894, Father Pierlo took charge of the parish of Olmedo instead, with several missions.

In the summer of 1895, the storm broke. The conservative government was replaced by one hostile to the Church. Bishop Schumacher, with nearly all his priests, had to flee to Colombia. The two Steyl priests remained in the country, trying to comfort the deserted Catholics. Father Pierlo succumbed to his labors, on Pentecost day, 1896. Even the enemies of the Church manifested their high regard for the unselfish German priest, and honored him by assisting at his funeral.

The death of Father Pierlo was a hard blow for Father Neuenhofen. "I am all alone now, in a strange country," he wrote to the superior general; "we have only three priests, in all, here now, and must take care of the whole diocese." But for nearly three years he stayed on. Conditions became steadily worse

and all priestly activity more difficult. Finally, he was threatened with death by a Freemason, so that he had to hide. In a lengthy memorandum, written on February 9, 1899, he explained conditions to his superior, who, on March 5, 1899, recalled him from the inhospitable country and gave him more promising work in Argentina.

BRAZIL

The Fathers of Steyl had not been working more than one year in Argentina, when their successful activity received attention in Rome. Cardinal Ferrata asked Father Janssen, most urgently, to send some of his priests to the German settlers in the state of Espiritu Santo, Brazil. The two large settlements of S. Leopoldina and S. Izabel had petitioned Rome for priests.

In 1895, the two Fathers Francis Dold and Francis Tollinger were appointed for Ecuador, but conditions in that republic became so uncertain that it seemed advisable to direct them to Argentina. On their way to that country, they were to land first in Brazil and report on the religious conditions. The result was that the two priests opened their activities in this new large field at Victoria, the capital of the state. Here was the place where, three hundred years before, the saintly Jesuit missionary, Joseph Anchieta, had worked most successfully.

The third day after their arrival at Victoria, they went up the Santa Maria river to the large German settlements, and were received there with greatest

joy. On the feast of St. Joseph, the settlers, — Tyrolese, Rhinelanders, Westphalians, Silesians, Swiss, and Luxemburgers, — for the first time in ten years heard the word of God preached to them in their mother tongue. The Fathers preached missions at all the stations, and the religious life of the settlers received a new impetus.

It would have been cruel to deprive these good people again of their priests. The reports of the missionaries were so favorable that Father Janssen soon sent more of his priests. From Espiritu Santo, which, in the meanwhile, had been made a diocese, he extended his activity to other dioceses. In Juiz de Fora, diocese of Mariana, his priests took charge of the city parish, with many missions, — in all, 25,000 souls. Here they also reopened the "Academia de Commercio" which, inside of a few years, developed into a flourishing commercial and polytechnical school. The government also gave permission to start a boarding-school in the *Academia*. The two institutions, together, at the death of Father Janssen, numbered 400 pupils.

The two seminaries, of Victoria and Petropolis, of which the Fathers took charge at the request of the respective bishops, had shortly to be given up, for lack of vocations. Also, the activity among the native Indians, which was begun by Father Muenster on the Ivahi river in Paraná, and by Father Gruber, on the Rio Doce, in Espiritu Santo, had later to be abandoned.

Toward the end of 1908, in these three dioceses of Brazil there were laboring 45 priests, 16 broth-

ers, and 35 mission sisters of Steyl. The Fathers had charge of thirteen parishes, with many missions. As in Argentina, they tried to build up the religious life of the people by starting numerous societies and sodalities, and especially by cultivating the practice of frequent reception of the sacraments. Father Janssen encouraged them unceasingly, and rejoiced with them over their marked success.

CHILE

The next field of labor in South America to be taken over by Father Janssen was Chile. In 1899, the bishop of Ancud, Chile, petitioned the superior general for priests, to take care of the parish of Valdivia and to open a college in the same city, where many German immigrants lived. The negotiations led to an early agreement. In May, 1900, the two Fathers Edward Albers and John Langenstein were sent from Argentina, across the Cordilleras, to the west coast of South America. Two other priests soon followed.

Their activity at Valdivia, however, was beset with so many difficulties that, after two years, the contract was rescinded and the Fathers withdrew.

In the meanwhile, the bishop of the diocese of La Serena had made efforts to get German priests for the founding of an episcopal college. Father Janssen gave his consent and sent several priests. The bishop gave them every assistance, and on March 10, they took over a college with eigthy students, in the city of Copiapó. Since German science is held in high

esteem in Chile, they called the school *Liceo Aleman.*"

The enemies of the Church did their best to cause difficulties to the Fathers and destroy the college. The latter had to enter strongest competition with the city college, favored by the committee of examiners; but the institution continued to grow in favor with all classes, and the best families of the city sent their boys to the *Liceo Aleman.* The number of its students rose to 130. In 1909, there were 11 priests and 3 brothers active in Copiapó.

In 1903, the bishop of La Serena also gave the Fathers of Steyl charge of his diocesan seminary. This likewise flourished, and in eight years it increased its students from 100 to 270. In 1909, eight priests and three brothers were actively engaged in this institution.

The superior general cherished a great interest in these colleges, as is proved by the unusually large number of capable priests he made available for them. He rejoiced in particular over the beneficial influence which the education of so many Christian boys, who were destined to occupy important positions later, would exercise on the religious life of the nation. When Father Arnold Janssen died, there were 121 of his priests in South America, who had charge of 25 parishes, with numerous missions, with 350,000 Catholics, of whom 40,000 were Germans, 20,000 Italians, 17,000 Poles, and 24,000 Negroes. Besides, they conducted three clerical seminaries and seven colleges and high schools, with fifteen hundred scholars, all told.

3. The Mission in Togoland, West Africa

The second mission in a pagan country which Father Janssen took over for his Society was the little German colony of Togo, on the west coast of Africa. As early as 1885, in an audience with Pope Leo XIII, the superior had expressed his willingness to work in one of the German protectorates. However, he desired to wait a while, because the mission of South Shantung still needed the entire support of the young Society.

When, in 1887, a part of German East Africa was offered to him, he still hesitated and finally declined, because he did not want to enter into competition with the Fathers of the Holy Ghost, who were working in that colony.

The question of beginning mission work in a German colony was not reopened until 1890, when the superior general, for the first time, mentioned Togo to Prince Bishop Kopp. The German government declared that it would be a desirable thing for him to start a mission in Togo; but no definite decision was reached.

In February, 1891, when Father Janssen was in Rome, he negotiated with the secretary of the Propaganda, Msgr. Jacobini, about the missions in German protectorates. It was suggested to him to take over East Africa or Southwest Africa. Father Janssen could not bring himself to accept either district. To-

go had won his especial interest, and even here he did not wish to give his definite assent, but departed with the promise to give the matter further thought and to deliberate with his councilors concerning it.

On July 16, 1891, he received a letter from the Propaganda, with a formal request that he take over a mission in Africa and that he express his wish as to which district he preferred. Thereupon he was forced to proceed. He decided to make Togo his first choice.

"In those days," the founder tells in his memoirs, "I applied all of my available time to the study of the missionary conditions of Africa. I ordered many books, and pored over them until late at night."

Not until February 22, 1892, did the Propaganda decide on the erection of a prefecture apostolic in Togo and turn it over to the Steyl mission Society. Until then this district had been part of the vicariate apostolic of Dahomé, which was in charge of the missionaries from Lyons, France. On March 13, of the same year, Pope Leo XIII confirmed the decision of the Propaganda; and thus the gates of the Dark Continent were opened to the spiritual sons of Arnold Janssen.

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On account of the anti-slavery movement, interest in the African missions was roused to a high degree. Therefore the joy of the Steyl mission Society over the contemplated founding of a new mission among the negroes was very great. Many applied for the honor of being among the first to go to Togo. But the cautious founder had no intention of sending a

whole caravan of missionaries to a new tropical region. Two priests and three lay brothers were chosen to lay the foundation.

On the recommendation of the superior, Father John Schaefer was appointed pro-prefect of Togo. Father Matthias Dier and the Brothers John, Norbert, and Venantius, were chosen as his companions.

On July 17, 1892, the farewell celebration for the first Togo missionaries took place. Archbishop Krementz of Cologne preached the sermon and handed the several departing missionaries their cross with these words: " 'Behold, my son, the cross, your protection in dangers, your guardian on all your paths, your solace in life and death.' "

The last words of the new pro-prefect apostolic, who, with his little band of apostles, was facing an uncertain and dark future, were full of confidence: "We go forth without fear to the Negroes, for we know that many prayers will daily be said for us." After a voyage of five weeks, on August 27, the missionaries reached the coast of Togo, landing at the little fishing village of Lome.

The new vineyard entrusted to them is only a tiny speck on the map. Togo is hardly the size of Massachusetts, but it contains about a million inhabitants of the highest type of African native.[1]

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[1] Since the German flag had been hoisted on the coast of Togo (July 5, 1884), a strong hand had steadily proceeded to keep peace and order among the hundreds of petty tribes which had hitherto waged continual warfare with one another. Slave trading and domestic slavery ceased, commerce and industry began to flourish, and the people quickly learned to appreciate the advantages of the new regime. Togo became the most peaceful and the most profitable of the German colonies.

The reason why the Catholic missionaries started their first settlement at Lome, and not at Anecho, the seat of the government, or in the city of Togo, was that the Protestants already had opened stations in those towns. Colonial director Kayser had expressed the wish that neither denomination should open a station where the other had already established a foothold, in order the better to preserve the peace.[1]

On August 28, the feast of St. Augustine, the greatest bishop of Africa, the two missionaries, for the first time, celebrated mass on African soil, and implored the blessing of the Almighty for the beginning of their difficult task. Then they set to work with a will.

The imperial commissioner, von Puttkammer, gave a piece of land near the shore, which they enlarged to the desired size by the purchase of adjoining property. Here the brothers put up the portable "tropical house" which they had brought along from Steyl.

The priests began to acquaint themselves with the country and the people, and to study their language. The arrival of some Christians from Dahomé made the difficult beginning a little easier. Since there

[1] English Methodists had worked in Togo since 1858, and the Mission Society of Bremen since 1859, neither one with great success. While the Catholic missionaries stayed away from places with Protestant stations, both Protestant mission societies promptly opened stations at Lome when this town became the seat of the government, although it had been specially assigned to the Catholics by the government. Since the government did not reprove the conduct of the Protestants, the Catholic missionaries no longer considered themselves bound by the decision of Dr. Kayser, and Father Janssen wrote to him to that effect.

were a few Christians found in Adjido and Anecho, a second station was opened in Adjido, then a third in Togo, which apparently had a healthful location and was the chief seat of fetishism along the coast.[1]

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Unfortunately, the unwonted tropical climate soon claimed some victims among our first zealous missionaries. In the spring of 1894, the pro-prefect apostolic, Father Schaefer, contracted smallpox. He was forced to leave the mission, which thus came temporarily under the administration of Father Dier. On July 29, 1896, Father Herman Buecking, who, since December, 1894, had been working in Togo, was appointed first prefect apostolic by the Propaganda. Father Janssen sent him his best wishes for continued success in his labors, and admonished him to take good care of his health and the health of his fellow missionaries (letter of July 30, 1896).

The question of the health of the missionaries gave Father Janssen much concern. He advised them all to avoid swampy regions and not to sleep on the ground, and warned them to use every other precaution possible, in order to escape the tropical fevers. Nevertheless, not only severe sickness but several

[1] The first messengers of the Cathoic faith in Togo were two missionaries of Lyons who, from the neighboring vicariate apostolic of Dahomé, had opened a mission station at Atakpame. But both missionaries, after being at the new post but a short time had been poisoned by the fetish worshipers. One died, and the other was obliged to leave the country in a sick condition. The pagans destroyed the station. The Lyonese missionaries had also instructed and visited from time to time the Christians of Adjido, who in the main were descendants of Brazilians that had come to Togo when the slave-trade was at its height.

St. Wendelin's Mission House, near St. Wendel, in the Rhineland (p. 330)

St. Rupert's Mission House, near Bischofshofen, in Salzburg (p. 337)

cases of death in the midst of the small band of missionaries occurred in the following years. Three priests in the prime of life, also one brother and one missionary sister, succumbed to the fever in quick succession. Others had to return to Europe to save their lives. Father Superior General tried to comfort the zealous prefect apostolic in these severe visitations. On one occasion he wrote thus:

"I can readily understand that so many losses must affect you deeply; but do not lose courage. A tropical mission will demand special sacrifices, but when the time of visitation is over, the time of consolation and blessing will follow. Two new churches and a new house are in process of erection, and gradually the mission will take on an entirely new shape. I hope that neither you nor the Fathers and brothers will become discouraged. I am at Rome and often go to St. Peter's to pray at the graves of the Apostles. . . Since the mission of Togo is going through a special period of trials, it is my duty to pray for you in a special manner. . . I admonish you to comfort and strengthen one another by sincere brotherly love. Let all be ever faithful sons of the Society, in the practice of piety and the observance of the rule and the holy vows" (letter of April 8, 1899).

His hope of happier days for the mission was fulfilled. From year to year the missionaries succeeded better and better in adapting themselves to the climate, as may be gathered from the fact that several missionaries were able to work in Togo uninterruptedly for twenty years.

The climatic difficulties, the hostility of the fetish worshipers, the opposition of the Protestant missionaries, the moral degradation of the adult Negroes, and very many privations of various kinds — these were things, taken together, more than sufficient to make mission work in Togo a life of real sacrifice. However, the young mission was also to pass through some *special* trials of a very different nature. The missionaries for a time became embroiled in most painful conflicts with certain German officials. It is not necessary here to give the details of this deplorable affair; but we must refer to it in as much as it affected the superior general.

Father Janssen was of a peace-loving disposition, — a man who, for the sake of peace, often sacrificed great advantages. He always urged his sons, and especially the missionaries in foreign countries, to maintain peace at almost any cost. In 1895, when the first difficulties with a certain government official arose, he wrote to all missionaries:

"It is necessary that a missionary shall live as far as possible in peace and harmony with the European residents, and especially with the government, the chiefs, and prominent natives. For this purpose, now and then, a sacrifice will have to be made, and will be perfectly justified. Of course, it is possible to go too far in this. An intimate friendship is neither good nor possible. Deal with all as men of culture should do, manifesting a certain benevolence and frankness, but avoiding everything that might cause friction and discord. Let all know that missionaries have different principles of life and conduct

than others" (letter of September 29, 1895).

The missionaries of Togo took great pains to act in accordance with these instructions of their spiritual father. Nevertheless, five of them, in May and June of the year 1903, got into serious difficulties with government officials. Father Arnold Janssen requested them to make detailed reports about the matter; and he subsequently sent them a letter of condolence and consolation:

"I have read your reports. . . I will refrain from every assumption of authoritative judgment in the matter, but have no doubt that it really is as has been reported by you. I see from these reports that you have endured many sufferings, and have not even been spared the searching of your homes and arrest. These are sufferings of an exceptional nature. Since I am convinced of your innocence, the events have grieved me much, and I deeply sympathize with you. On the other hand, I know as a Christian how to judge such things, and hope that many blessings for the whole mission will result from them.

"I have reason to assume that you are being persecuted for the sake of justice, because you have stood for order and have tried to protect it. Our Divine Savior says: 'Blessed are those who suffer persecution for justice' sake: for theirs is the kingdom of heaven.' What joy it will be for you in heaven to remember that you have been in prison for the sake of the good cause.

"The affair is not yet ended, and who knows what the opponents may do to cloud the issue. Therefore, be prudent and cautious. Wherever you face the

authorities as such, and you are bound to obey, you will do so; of that I am confident.

"I am glad to inform you that four more missionaries have been assigned to Togo this year, — they are the Fathers Porten, Heise, Striewe, and Muench. I hope that they will give you much consolation and happiness, because of their accomplishments and good spirits.

"Finally, I take this opportunity to thank you all for the letters you have sent me. I am very sorry that I cannot answer them all individually. I send my kindest regards also to the good Brothers Probus and Willibrord, who likewise were in prison for a few hours.

"It gives me much pleasure, dear Reverend Confrères, to see that you stand united in courage and confidence, ready to defend your cause and the cause of God with prudence and perseverance. The Lord will not forsake you. Your misfortune has won much sympathy for you here, and all confrères join their prayers with mine for you" (letter of August 1, 1903).

In this whole matter Father Janssen did nothing but show his personal sympathy. In no wise did he try to influence the external course of events; from everything of this sort he refrained, in order not to implicate his Society, as such. The German colonial office later admitted that the government had nothing to criticize in his attitude.

For the mission, however, these events brought some very painful consequences; because, at the request of the government, three of the most capable

missionaries (among them the prefect apostolic, Father Buecking) had to leave Togo. Father Nicholas Schoenig became successor to Father Buecking.

* * *

Despite these storms and visitations, the mission progressed splendidly. The success of the Catholic mission soon surpassed that of the Protestants in every respect. The Catholic missionaries paid particular attention to the schools; so that, in fifteen years, Togo had more schools than any other West African mission district.

The superior general took a lively interest in this progress, and gave his priests in Togo every assistance. In all important questions — for instance, concerning new mission stations — he gave sound advice. On March 25, 1899, he wrote to Father Buecking:

"In starting a new station, three things must be considered: first, a suitable location: second, a sufficiently large population; third, and above all, the assurance that the people are not altogether hopeless. There is no justification in erecting stations among totally depraved people — as, for instance, at Togo (City)."[1]

In another letter, he advises the missionaries to see

[1] The first founding of a mission station at Togo City, the citadel of fetish worship and therefore of immorality, indeed brought such small success that, after a few years, it had to be given up. And yet the attempt was not entirely futile. Several years later, the inhabitants themselves requested the missionaries to return, with the result that now there is a beautiful Gothic church there filled, every Sunday, with Catholic Negroes.

to it that a sufficiently large piece of ground be secured before they attempt to build a church at Lome, and at Kleinpopo; and then he continues:

"My policy is this: Open central stations with at least two priests, give up the small stations with one priest. Then begin plantations at every residence where good results may be hoped for; for thus the pupils can be employed."

Lome became, meantime, the chief seat of the German government, and had a most surprising growth. There the Catholic mission had its main station, the most Christians, and the best schools. The prefect apostolic was very anxious to replace the old mission chapel, which had become entirely inadequate, by a more worthy church, in which services could be held with greater solemnity.

In 1900, the prefect, trusting in God and in assistance from home, decided to build. When he asked the superior general for permission and help, the latter answered in a rather humorous way: "You do not need my permission to build a church in Lome; but you are a shrewd man. You consider thus: 'I honor him by asking his permission, and as a result, he must surely help me; in fact, it would be best if he bore practically all the expense.' Well, I'll see what I can do" (letter of February 4, 1900).

He did help, and helped generously. Under the supervision of Brother John, the new Sacred Heart Church on the coast of Togo rose very rapidly. Soon a pair of graceful towers gleamed across the sea, and heralded to the passing ships the dawning vic-

tory of the cross of Christ over the fetish worship of the poor Togonese.

The superior general greatly rejoiced over this work. In a letter to all the missionaries, he wrote: "It gives me particular pleasure to know that the new church in Lome will soon be completed. The mission began in 1892. Ten years later, in 1902, it already possessed a three-naved church, with a large Catholic congregation and numerous stations. Considering the many misfortunes that befell the mission, this is a great success. Let us thank the Lord for all sufferings and for all blessings. After the church is finished and in use, you will soon notice what great advantage the whole prefecture will draw from it" (letter of March 7, 1902).

On September 21, 1902, the stately church was dedicated. The joy of the missionaries and the good neophytes was very great. Father superior general received a lengthy report about the event; and in answer he wrote:

"The report of the magnificent dedication gave us all much joy. I had it read at table. I congratulate you from the bottom of my heart, and pray to the Sacred Heart to pour out His blessings over you and the entire mission."

Unfortunately, upon this great joy there followed during the very next year the great sorrow of the conflict with several government officials, which has been mentioned. However, the progress of the mission was not seriously impeded. For seven more years the founder of Steyl was privileged to witness and enjoy the remarkable successes of his missionaries

in Togo. In the year of his death, the Catholic mission of Togo numbered 31 priests, 9 brothers, 20 missionary sisters and 178 negro teachers; and 8 main stations, 138 schools with 6,278 children, one industrial school, and one normal school had been founded. The number of living Christians was 6,163. Only eight years later their number had risen to 22,000.

4. The Mission in German New Guinea

In 1885, the German empire, by a treaty with England, secured a part of New Guinea — a territory in the South Seas as large as Prussia and with an estimated population of one million.

There were no Catholic missionaries. The whole southern part of the island had been turned over to the Congregation of the Sacred Heart, of Issoudun, France, but they had not yet been able to extend their activity to the portion now ceded to Germany. Protestant missionaries arrived in 1887.

The German government wanted Catholic missionaries to begin work in the new colony, and therefore applied to Rome to have German New Guinea entrusted to a German Catholic mission society.

On May 29, 1895, Cardinal Ledochowsky, prefect of the Propaganda, inquired of Father Janssen whether he was ready to take over this territory. The latter at once consulted his councilors, and on June 5 he declared his willingness. The following day he proposed, as first prefect apostolic, Father

Eberhard Limbrock, who for thirteen years had successfully worked in South Shantung, and who, with the consent of Bishop Anzer declared himself ready to undertake the difficult task of founding a mission in the tropical South Seas. Thus the superior general had decided this important matter with a rapidity that was most unusual in him: but the actual erection of the new prefecture apostolic did not take place until February 24, of the following year, and Father Limbrock was not given his appointment until March 4.

Immediately, preparations were made at Steyl to open the new field of labor as soon as possible. Besides Father Limbrock, Fathers Francis Vormann and Joseph Erdweg and Brothers Canisius, Eustochius, and Theodulf were chosen to make the beginning. A tropical house, like that sent out to Togo, was also built for New Guinea; and it later proved very useful.

In the meanwhile, Father Janssen tried to gather up exact information about the new mission field. Through the mediation of the German colonial office, he became acquainted with several men who knew New Guinea from personal observation and who were willing to answer all his questions. In the course of these efforts, on May 27, 1896, he had a conference in Cologne in which Doctor Kayser, the colonial director, and Mgr. Hespers, a great friend of the missions, also took part.

Here the superior general's attention was called to the fact that it was not the German empire but the "New Guinea Company" which was legal owner of

the entire territory. He was advised to have an agreement with this company regarding the legal rights of the missionaries, before they departed. He requested the company to grant the missionary Society of the Divine Word in New Guinea the status of a juridical person and to sell the Society's representative, immediately upon his arrival in the territory, from ten to fifteen acres of suitable ground, in a desirable location.

The New Guinea Company, because it had already begun negotiations with the government regarding its surrender of political jurisdiction to the empire, hesitated to grant these requests. Father Janssen renewed his petition, because everything was in readiness for the departure of the missionaries and steamship reservations were made. When another negative answer was received, the superior general immediately went to Berlin; and after many efforts and with the support of Doctor Kayser, he obtained the desired assurances. A telegram announced the happy solution at Steyl, and on June 30, the missionaries boarded their steamer at Genoa, met Father Limbrock, their prefect apostolic, at Singapore, and on August 13, 1896, landed at Friedrich Wilhelms Hafen which at that time was the seat of the governor of New Guinea.

The founding of this mission was a very laborious undertaking. Morally and culturally, the Papuans are on a very low level. Witchcraft and infanticide prevailed everywhere. The population is divided into countless small tribes, each with its own language or dialect; and these conditions constituted a

great hindrance to evangelization. No fewer than three hundred languages are spoken along the shore. Before the outbreak of the World War, the one station of St. Michael had children in its school of twenty-six different tongues.

Another great difficulty was the extremely poor communications between the missionaries and their native country. Moreover, the missionaries were forced to rely upon themselves for material support. With energy and perseverance, the prefect apostolic, Father Limbrock, devoted himself to the task of making the mission self-supporting. The superior general showed great interest in these efforts, particularly in the attempt to transplant cattle, hogs, and horses into this tropical region. He even offered to donate the first pair of cows, provided they were not too expensive.

Father Limbrock, instead of sending the superior general an estimate of the expenses, proceeded to buy cattle and to send the bill to Steyl. On March 24, 1904, Father Janssen wrote to him:

"What you said about the first pair of cows that I was supposed to donate made me laugh. It seemed to me that Father Limbrock in some respects even beats the Jews; for instead of two cows, you have bought a dozen, and instead of 350 marks, I must pay 1043. Well, anyway, let me have more information about the precious pair."

He repeatedly refers to this attempt in his letters, and was very happy when he received word that the herd of cattle had increased to one hundred, and the number of hogs to thirty. It was now possible to

employ many natives on the mission plantations and farms, and to train them to become industrious human beings. These activities secured the means of subsistence for the missionaries and besides formed a welcome source of revenue.

Another important undertaking was the installation of a steam sawmill at the chief station, St. Michael's. On account of frequent earthquakes, only frame houses can be built in New Guinea. The mission had to buy all of its lumber in Australia, at great expense. The steam sawmill permitted the missionaries to utilize the wealth of native timber at great saving in cost. Before long, the mission was able to furnish building lumber to the government and European trading stations.

At first the superior general had his misgivings regarding the sawmill, on account of the expenditure of 13,000 marks involved; but after he had been convinced of its usefulness, he heartily favored and generously supported the undertaking. He congratulated Father Limbrock on the safe arrival of the machinery and its installation, and asked him to write an interesting article for publication about the whole matter. "This is something that will interest a great number of people: they like to hear that a missionary tries his best to support himself" (letter of December 21, 1905).

Another means of putting the mission on a solid material foundation was the purchase of a small mission steamer for the purpose of maintaining communications between the mission stations along the 500 miles of coastline. The little boat became an

absolute necessity when, in 1905, the North German Lloyd, whose steamers visited the South Seas only once in two months, greatly reduced the number of stopping places and no longer touched at a single Catholic mission station in New Guinea.

Father Superior General made an attempt to get better accommodations, but did not succeed. Thereupon, the mission steamer, "Gabriel," assumed an important role, not only for the mission but also in the service of the government, for the recruiting of workers and freight transportation. Under the command of Brother Canisius, who held a captain's license, the "Gabriel" made ever more and more extended voyages, going as far south as Sydney, Australia, and as far north as the Dutch East Indies. The little steamer proved of great advantage to the mission and the whole colony, and played an essential part in the development of favorable conditions on the island.

* * *

These economic establishments were to be only a means to an end, and the end was the salvation of pagan souls. The superior general frequently emphasized this point in his letters to the superior of the mission: "I am glad to hear," he writes in a letter of November 25, 1904, "that by your indefatigable energy you succeed to make progress in so many directions. Continue to work with confidence in God, and try to lay a good foundation in order that the work of conversion may be carried on with more lasting results, and that you may be enabled also to enter the interior of the country."

Regarding the opening of new stations, he advises the prefect apostolic to be cautious. He writes: "Ask yourself this question: 'What can I do with one third of the Fathers and brothers sick, or away on leave of absence?' Also remember this: Of a people to whom the Gospel has never been preached, the Lord does not demand more than the observance of the natural law. After it has received the Gospel, it will be less excusable if it falls back into paganism. Therefore it is your duty, if you once begin anywhere, to continue the work, except where your preaching is refused" (letter of August 1, 1901).

It is natural that Father Limbrock encountered some opposition to his great undertakings and that there was a diversity of opinion regarding the choice of locations for new settlements. It seems that he informed the superior general about this, and received the following answer: "I note with pleasure that you make great efforts to find the most suitable spots for new stations. I remember reading that St. Boniface and his disciple Sturmius also took great pains in such matters, — as, for instance, when he founded the monastery at Fulda. If you are criticized sometimes, take it as your share in the cross of Christ; but you need not assume that your opponents are necessarily right. I have found that not a single servant of God escapes this fate. It helps to protect us against the dangers of pride, and makes us more cautious. It is necessary, first, to have patience in such things, and second, to reflect and see whether the opposition is justified. . . Still, as soon as you have the forces, I would advise you to proceed to the interior.

The mission of Togo has made immense progress since proceeding inland from the coast" (letter of October 1, 1905).

* * *

As in all tropical missions, so also in New Guinea, the treacherous climate claimed its victims among the missionaries. In the first thirteen years of missionary activity, five priests and four brothers had to sacrifice their lives for the salvation of the Papuans. The superior general always deeply mourned over the premature deaths of his missionaries, but he always tried to look at the losses in the light of faith.

When Fathers Schleiermacher (1900) and Spoelgen (1901), two very promising young missionaries, died in rapid succession, he wrote to the sorely tried prefect apostolic: "I send you my heartfelt condolence upon the death of the two Fathers; and I also sorrow with you over the loss of the steamer 'Anthony.' Such things appear in the light of portions from the cross of the Lord. We must accept them in patience. . . This is the way you should act in all the difficulties that you encounter. It is not an easy matter to found a new mission, and those who do it should know that they need a shipload of patience. Thus it is everywhere. And still more pleasing to God than mere patience is thanksgiving for sufferings and difficulties" (letter of May 6, 1901).

That the climate of New Guinea is not dangerous in itself, but permits Europeans to live there indefinitely, is proved by the fact that of the six missionaries who, in 1896, made the start with the mission

work there, four were alive and in active service in 1919.

* * *

It is evident that, under the circumstances described above, capable lay brothers were of greatest importance for the mission of New Guinea. In the course of time, he sent more than twenty of them into this field, and always took a hearty interest in their work and welfare. He often spoke of them in his letters and sent them his special greetings. Sometimes he sent them a letter intended for all, and this he required to be circulated through all the stations and supplied with the signatures of all the brothers, to be returned to him.

On account of the great material difficulties, the evangelization of the people made only slow progress in the beginning. In 1900, the prefecture numbered twenty-three priests, seventeen brothers, twenty-nine sisters, 1115 neophytes, nine schools, with a total of five hundred pupils. Thereafter, progress was more rapid. In three years the number of Christians doubled and in twenty-six schools there were over 1500 pupils.

St. Mary's Mission House, at Techny, Ill.

5. The Introduction of the Society into the United States

The size, population, natural resources, and the progressiveness of the nation has made the United States one of the most promising countries in the world; and the Catholic Church has shared in the general advancement of the nation, and has begun to take an active part in the propagation of the faith.

One might think that Father Arnold Janssen would, at an early period of his career, have thought of establishing a foothold in so important a country. However, as we know, it was not his way, to be aggressive. He usually waited until external circumstances suggested a new move. The introduction of his Society into North America came about in a tortuous way.

The first suggestion came from Father Nicholas Blum, who was procurator general and at that time in charge of the Steyl printing-plant. In 1895 he conceived the idea of opening a new field for the products of the Steyl press among the German-speaking part of the American population.

The suggestion was taken up with unusual enthusiasm by Brother Wendelin, a former school-teacher who for several years had been very active as an agent and promoter, and who offered to go to the New World and there work in the same cause. The superior general thought the matter over very carefully, and finally decided to let the brother go.

In October, 1895, Brother Wendelin arrived at Hoboken, as the first representative of the Society on American soil. With the exception of a few relatives in the Middle and North West, the brother did not know a soul in the country. Most of the circulars he sent out remained unanswered. Nobody encouraged him at first, and only very slowly did he find good people to aid him. Among these, Mr. Joseph Schaefer, a publisher of New York (since made a Knight of St. Gregory), and Mr. and Mrs. Frank Heinemann deserve special mention.

After a few months, Brother Wendelin began to look up German families in other cities, and on July 27, 1896, Brother Homobonus arrived from Steyl, to share his joys and labors. In the little home which the two soon established in West Hoboken, Brother Homobonus was "maid of all work," — even cook; and Brother Wendelin thinks of those days with mixed feelings, although he admits that, after several months, the new cook was well able to prepare a number of palatable dishes and soups. When good Mrs. Heinemann, one day, saw him do the washing, she kindly relieved him of the work. Every week thereafter, her oldest daughter, Pauline, came for the laundry of the two Brothers, and returned it. Years later, Pauline became a missionary sister.

The reports of the brothers regarding both their successes and troubles caused the superior general, in the course of the following year, to send two priests and another brother. These newcomers were Father John Peil, Father Joseph Fischer, and Brother Mi-

chael. They landed on September 27, 1897, and it at once became possible to make some better arrangements for a life according to the rules of religious communities. But before settling down anywhere, the members began to look for a suitable field in which they could hope to prosper in their work. Many offers were now made by priests and bishops, and many places were visited, and many reports sent to Steyl. Finally, a provisional settlement was undertaken at Milton, Pennsylvania, in the diocese of Harrisburg.

The plan was to take over the little parish of Milton, and then, perhaps, to start an orphanage or industrial school for boys; but the negotiations did not lead to any definite acceptance. In the meanwhile, the two brothers had succeeded in selling a considerable number of magazines (*Stadt Gottes*) and books, and were rapidly making many friends.

In 1898, Brother Wendelin found himself, on one of his canvassing trips, in Chicago, as the guest of Father Evers, pastor of St. Boniface' Church. In the course of a conversation, the brother learned that the old Russel farm, near Shermerville (now Northbrook), belonging to the Catholic orphanage at High Ridge, was for sale. Brother Wendelin reported to the Fathers at Milton that there was possibly an opportunity to make a settlement through the purchase of this farm. The Fathers liked the idea and, after long negotiations with Msgr. A. J. Thiele, president of the board of directors of the orphanage, the farm was bought, in 1899, for the purpose of

opening a school for boys. The superior general had granted permission, and so the transfer was made.

It was in the month of May that the pioneers landed in the West. But the farm they had bought was rented until December, so Father Peil leased a house in Shermerville, known in the neighborhood as the "old cheese factory," next to the home of Mr. P. Bellert. A large room was fitted up as a chapel, and on Pentecost day, May 21, 1899, solemn services were held for the first time. The Catholics of the town and the neighborhood, who had previously been obliged to travel six miles to the nearest church, were overjoyed, and took great interest in the establishment: this was especially the case with the Bellerts. Not only did they board the three brothers but also granted sleeping accommodations for two, while Brother Homobonus had his "nest" in a hammock hung in the cheese factory. As soon as the place was sufficiently prepared, all, including the priests, moved in. A small belfry, with a tiny bell, was set up on the roof and served to summon to prayer, three times a day, and also to mass. The people liked the simple chapel, although, as Brother Wendelin candidly admits, the music and singing were not of the highest order, since he had to play the organ and Father Peil and Brother Homobonus formed the choir, while Father Fischer sang the mass and Brother Michael served. When at last they could move to the farm, they felt like the Israelites on reaching the Promised Land.

The year 1900 proved a mile-stone in the history of the Society in America. It brought an increase in

personnel, the erection of new buildings for the proposed school and shops (in particular, the printing-shop), and the first pupils. Of course, while these buildings were going up, the community still had to live on the farm. It was a time of untold hardships, comparable to the olden days of monastic foundations, but withal a time of joyous activity. An abbreviated extract from Brother Wendelin's diary will give the reader a better idea of the conditions under which the community lived.

"In the spring of 1900, we were all happily united on the Russel farm, to which we soon added another, — the so-called French farm. The two houses available had to furnish quarters for twenty-three persons — seven priests, sixteen brothers and, before long, for the first boys also. Most of the inhabitants slept in the hay loft and in other little corners. The large barn served a variety of purposes: it was storeroom for our mission literature, office, practice room for the choir, oratory for spiritual exercises before and after meals, and recreation room. Numerous cracks in the walls gave free access to the winds. The long passage between the stalls of the cows was the dining-room, and the bovine neighbors often contributed their share of table music. When it rained, large planks had to be placed on the floor, so that all could reach their place without getting their feet wet. In the winter, the brothers in their airy sleeping quarters frequently found their covers sprinkled with snow in the morning. The laundry work made considerable trouble, until some kind women from

Chicago volunteered to do that for us. We still count them among our best friends."

In accordance with the agreement with Msgr. Thiele, the new institution was to be an industrial school, especially for the boys of the orphanage.

Soon after, some boys whose training had been somewhat neglected arrived, and so the house became something of a reformatory. The support given to the new institution by clergy and laity did not fully come up to the expectation of the founders. Although the St. Joseph's Technical School soon had as many as 180 pupils, and gave many boys a good start in life, it became more apparent from year to year that this sort of work was not in complete harmony with the primary purpose of the Society.

When Father Peil began to admit even younger boys, of 8 and 9 years, and a large number of priests was required to instruct all these boys in the elementary branches, the superior general made strong remonstrations. Still, he was willing to make temporary concessions to the requirements of the hour, as long as the final aim of the Society was not entirely lost sight of. The activity of the printing-plant and the spreading of good literature was in perfect accord with the work in Europe. The new magazines, *Amerikanisches Familienblatt* and *The Christian Family*, were well received by the public, and their success gave the superior general much pleasure; consequently, he wrote encouraging letters to the editors, and to the brothers engaged in the technical work.

* * *

Father Arnold Janssen, although somewhat opposed to the idea of such a boarding-school as Father Peil was conducting, did not underestimate the importance of this kind of work, and showed great interest in the plan of studies and the religious progress of the pupils. He also gave some very wholesome advice to the prefects regarding their spiritual direction. For instance, he recommended the introduction of the Sodality of the B. V. M., weekly confession if possible, and many proposals of a similar nature.

The enterprising Father Peil made great efforts to raise the standard of the school, and his superior general gave him time and freedom of action, but reminded him from time to time that the work in this form did not fully satisfy him, and that he could not place it on a level with the work in the foreign missions or the work of the Fathers in South America.

This led Father Peil to consider earnestly how he could find work that would be in closer harmony with the chief aim of the Society. He conceived two plans: first, he wanted to make the conversion of American Negroes part of his program; and second, he hoped to open an American mission house for the Society.

The Negro population of the United States is about fifteen millions, of whom five millions are Protestants: there are only about 200, 000 Catholics, the remainder being pagan or quasi-pagan. Consequently, they offer large opportunities for religious work among them. It is an urgent work of Chris-

tian charity to lead these descendants of former slaves to the blessings of Christianity. But the task is made very difficult through a variety of circumstances, — in particular, by the almost uneradicable prejudice of the white population against the Negroes. Even Catholics do not form an exception in this matter.

In the summer of 1904, Archbishop Quigley of Chicago came to *"Techny"* (this was the name given the new station on the Chicago, Milwaukee and St. Paul Railway, although the Fathers would have preferred a less prosaic name, and had suggested St. Arnold) and with him a rich man, Mr. Bremner, who was owner of a very large plantation at Merigold, Miss. Mr. Bremner begged Father Peil to undertake the conversion of the Negroes on his extended possessions. After long negotiations, the superior general granted permission to make a start in this work, and in February, 1906, we find Father Aloysius Heick beginning work in Vicksburg.

In the meanwhile, Father Peil had begun to give instruction in Latin to some of the boys who seemed to have a vocation for the Society and the missions, but the superior general thought that the time was not yet ripe for the opening of a missionary college in America, and ordered the classes stopped.

The success of the Negro missions convinced the superior general, more and more, that it was a work of God; and he submitted the matter to the Propaganda. Cardinal Gotti, its prefect, urged him strongly to have pity on this neglected and despised class of human beings. Thereupon, Father Janssen gave permission to build a chapel and school at Vicksburg.

Most of the expenses were borne by Mother Drexel. After two years, the Negro school at Vicksburg numbered 170 children.

This matter being definitely settled, Father Peil made further efforts to open a regular mission house for the training of American boys for the foreign mission; but Father Superior General hesitated for a number of years, before giving his permission.

The chief reason for his hesitation was the possibilities of racial and national difficulties that might easily arise. However, his doubts vanished more and more before the vision of the immense latent forces of the American Church that were waiting to be roused and utilized for the benefit of the missions. He knew that the Protestants of North America were the most active of mission supporters, and he felt that the many millions of zealous Catholics, once interested in the missions, would furnish men and means to an unusual extent.

He was glad to lend a hand in a work that seemed so promising. On October 30, 1908, he gave permission to open St. Mary's Mission House at Techny. It was practically the last official act of his apostolic career. When the house was opened, on February 2, 1909, Father Superior General had been laid to rest two weeks.

6. The Mission in Japan

The largest mission field of the world is the Far East. Here, more than five hundred million pagans are still waiting for the glad tidings of the Gospel. The founder of Steyl was privileged to take over, as the first field of labor for his Society, South Shantung, China. This important mission always remained the first object of his paternal solicitude. But he followed *every* event in the East with the greatest interest. The repeated upheavals in the old Chinese empire and the astounding progress of modern Japan plainly announced the coming of a new era for the Far East, — an era which was bound to be of greatest importance for the missions.

It could not escape him that Japan would assume the leadership among the nations of Eastern Asia. This was proved beyond a doubt in the period of 1904—05, when Japan defeated its most dangerous rival, Russia.

This drew the attention of the whole world upon the intelligent and courageous people of Japan. It seemed a great pity that they were still entirely pagan. It would be of inestimable advantage to the entire mission work in the Far East if this leading nation could be won for the Catholic Church.

Impressed by this thought, the zealous Father Janssen cherished a great desire to contribute his share toward the Christianization of the Japanese people.

Japan's influence upon the political and economical life of China was becoming stronger every year, and it seemed that it would be advantageous to his mission in Shantung, if his Society should become favorably known in Japan. It was decided to wait for a suitable opportunity to begin work in Japan. This opportunity offered itself very soon.

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Rome early recognized the importance of the Japanese mission, and in particular, the need of higher institutions of learning to satisfy the widespread craving of the people for education. The four bishops of Japan, who were all members of the foreign mission seminary of Paris, were requested to found schools; but since they did not have enough teachers and means, they were forced to call other missionaries to aid them.

Mainly for this reason, Bishop Berlioz, of Hakodate-Sendai (on the islands of Nippon and Yezzo), made a trip, in 1906, through Europe. On coming to Vienna, his attention was directed to the mission seminary of St. Gabriel's and to the Society of the Divine Word. He visited the seminary and was greatly surprised and rejoiced over all that he saw. When he heard that, in that year, forty-six new missionaries would be ordained, he considered it a special disposition of Providence that had led him there. He very urgently begged the superior general, who happened to be staying at the house, to open a college in his diocese, and submitted the same petition in writing on the following day (March 23, 1906).

He requested the opening of such an institution for Sendai, and recommended the immediate purchase of a certain property.

Father Superior General was greatly pleased at the bishop's invitation to come to Japan; but as usual, he hesitated to make any sudden decision. The bishop visited St. Gabriel's again, and Steyl also, later on, and through an extensive correspondence all points of the plan were thoroughly discussed.

Father Janssen refused to open a college at Sendai, which already had three large Protestant colleges. He considered it imprudent and too difficult to let his first institution in Japan face such severe competition. It also displeased him that his priests were to teach only and have no pastoral work.

In a letter to his councilors, dated May 27, 1906, he writes: "If we go to Sendai now, we shall have to spend a tidy sum for the purchase of the property, and then build a schoolhouse, without being able to carry on any religious activity. I fear the Fathers will tire of that, especially if friction with the French should arise, and still more, if they cannot meet Protestant competition."

He wrote to Bishop Berlioz: "The furtherance of Catholic science is a secondary purpose of our Society, but its main aim always remains the propagation of our holy faith. Therefore if we go to Japan, we should be given an opportunity to act in accordance with this aim."

Then he proposed that the bishop should arrange to gradually turn over to the missionaries of Steyl the three most western provinces of his vicariate, —

Niigata, Yamagata, and Akita, — where only a few French priests were working among a handful of Christians. They were to remain under the jurisdiction of the bishop, but to devote themselves, in a separate district, to the opening of colleges and also to mission work proper. A beginning might be made by first taking over only one province, Niigata; and later, when a greater number of missionaries would be available, to begin work in the other two provinces. Still later, this district was to be separated from the diocese of Hakodate-Sendai, provided the college of the Japanese bishops and the Propaganda would consent (substance of letter of April 19, 1906).

Bishop Berlioz answered on May 6, 1906. He accepted the proposals of the superior general, but still expressed the hope of securing a college for Sendai. Regarding the division of the diocese, he said that he had already mentioned the matter to the Propaganda, and that it was only a question of time when such a division would be made.

He recommended that a beginning should be attempted, not only at Niigata where the Sisters of St. Vincent de Paul had opened a school under his direction, but at Akita, where only one priest was active and much remained to be done. From here, the districts to the south could gradually be worked. An agreement to this effect, between Bishop Berlioz and Father Superior General, was signed on August 15, 1906 (the feast of the Assumption). The Propaganda had declared its consent on August 9.

Missionary priests and sisters from Steyl received the right to settle in Akita and begin every kind of missionary activity, particularly that of teaching. The superior of the Paris seminary, Msgr. Delpech declared his satisfaction with all these arrangements.[1] On November 27, the Holy Father, upon the request of Father Superior General, also approved of the agreement.

* * *

Father Janssen chose Father John Weig, a nephew of Bishop von Anzer who for fifteen years had been active in South Shantung, as superior of the new mission. Bishop Henninghaus and the provincial of the Society, Father Freinademetz, who were asked to release the successful missionary, telegraphed from China: *"aegerrime consentimus"* ('we consent most reluctantly'). They made the sacrifice only because of the great importance attached to the mission in Japan.

Father Weig himself, in several letters, gave his reasons against the choice made by the superior general, but did not succeed in convincing him: and finally, with a heavy heart, he accepted the appoint-

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[1] In his letter of August 29, 1906, the noble old priest expressed his sorrow over the religious decline of France, which prevented it from doing more in the mission field. Father Janssen tried to console him, and wrote: "Regarding the evil days that your noble fatherland experiences now, I hope that everything will serve to lead the enemies of the Church, ad absurdum, to bring the people back to better ways and thus prepare a glorious future. A Catholic nation that has erected such sanctuaries as the basilica of Montmartre and has done so much for the missions, will surely not perish" (letter of September 8, 1906).

ment. "I tremble," he wrote shortly before his departure, "at the thought of my task, but console myself with the words: *'vir oboediens loquetur victorias'* ('the man of obedience will speak of victories')" (letter of August 2, 1907). The superior general was highly pleased, and replied: "The words you quote from the Scriptures console me. Perhaps you will yourself have this experience, and if so, the fact will give you a mighty sword to use in your dealings with those over whom you are placed" (letter of August 31, 1907).[1]

On August 31, 1907, Father Weig in Shanghai met his two co-workers who had been despatched from Europe, — Fathers Ceska and Gerhards; and with them he boarded the steamer for Japan. On account of a quarantine, they had to land at Kobe; and here, on September 6 (the first Friday of the month) they celebrated their first holy mass on Japanese soil. On the feast of the Nativity of the Blessed Virgin (September 8), they reached Yokohama, where they were welcomed by the French missionary from Akita, Father Mathon. Via Tokyo, the capital of Japan, they journeyed to Sendai. Bishop Berlioz received the new arrivals with joy. On September 16, they arrived at Akita.

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[1] This hope of special blessing on the work of Father Weig came true; and only half a year later, the superior general wrote to his councilors: "Father Weig certainly has much good success in Japan." When, two years later, Father Weig was made a delegate to the General Chapter, and thereafter a member of the council and secretary to the superior general, he was unable to return to his mission. Therefore Father Joseph Reiners was appointed as his successor.

As soon as the news of their arrival reached Steyl, Father Superior General hastened to send them his best wishes for a happy beginning. He wrote, among other things: "May God the Holy Ghost bless you! Love and honor Him and dedicate to Him the mission, since you arrived at Akita on the third Monday of the month, which (with us) is dedicated to Him. This journey has several other interesting memories: On the first Friday of the month you said your first mass on Japanese soil: on the feast of the Nativity of Our Lady, you left the boat in Yokohama and this day is the birthday of our Society; your whole journey was made in the month of September, which is dedicated to the holy angels.

"In conclusion, let me give a warning that may be superfluous, but is otherwise important. If you wish to obtain the good-will of God and men, you must not think highly of yourselves. That will be all the more necessary out there, since a certain jealousy may easily be aroused in case you make good progress. The French missionaries will think that you came to displace them. Show that you have no such intention, but that you only want to help them as far as such help is welcome. . . Remember that the conversion of Japan must be obtained by humility and fervent prayer" (letter of October 11, 1907).

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The fear that discord might arise between the German and the French missionaries proved unfounded. The older missionaries, and especially Father Mathon at Akita, did all in their power to instruct the new-

comers in the language of the country, and aided them most unselfishly. Bishop Berlioz also advanced them in many ways, and asked for more missionaries for Niigata, and for sisters for Akita, where a school had been offered to them.

The reports of Father Weig to Steyl showed ever increasing confidence. On February 26, 1908, he wrote: "If the good God blesses our beginning so visibly, I know it is due to the many prayers that are being said for us. . . May the Holy Ghost continue to aid us!"

Many unexpected offers were made to him. One of them seemed so good that he urged his superior general to consider the matter at once. He wrote: "The number of missionaries in Japan is much too small. Without much trouble we can secure a part of the archdiocese of Tokyo — namely, the districts along the seashore (Toyama, Chikawa, and Fukui); and also here — Niigata, Yamagata, Akita, and the island of Sado, with about six million inhabitants in all. The mission would then extend to Biwa Lake and have direct connection with Kobe. We would also have the important harbor of Tsuruga and get mail three times a week via Siberia. A missionary from Tokyo begged me most earnestly to urge you to request the Most Rev. Archbishop of Tokyo for the cession of these three districts.

"The archbishop and all the missionaries of Tokyo are very kind to us. Therefore I ask you to use this favorable opportunity. We would have a splendid mission. Write to the Most Rev. Archbishop that

I had requested you to ask that he would let us have these districts, which are for the present entirely under his jurisdiction."

That was indeed an important bit of news, — something which entirely harmonized with the wishes of the founder regarding a Japanese mission. He wrote to Archbishop Magabure at once, who replied: "I praise Divine Providence, who inspired you to offer your Fathers for a portion of my mission on the west coast. . . I gladly accept the co-operation of dear Father Weig and his confrères, and I desire that they go to Kanazawa as soon as possible. The time is opportune and must be improved."[1]

The archbishop offered a good residence, a chapel, and a large school at Kanazawa, and asked the superior general to draw up a contract similar to the agreement made with Bishop Berlioz. "It is hardly necessary to assure you that I cherish for your sons in Japan a paternal affection, and that I shall support them with all benevolence. May the Lord give to all of them the grace to work for His glory and the salvation of souls" (letter of June 6, 1908).

The plan was carried out without any difficulty. It was the last important official act concerning Japan which the superior general made before his death. The cession of the six districts from the diocese of Hakodate and the archdiocese of Tokyo was initiated, two years after, and completed in 1912. Father Joseph Reiners became the first prefect apostolic of Niigata.

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[1] Kanazawa is a city of 110,000 inhabitants and has important institutions of learning.

7. The Mission in the Philippines

The last mission field which the Society of the Divine Word took over during the lifetime of its founder was in the Philippines. Superior General Janssen was able to make the decision in this matter, but had to leave its execution to his successor.

From a religious point of view, it was a great misfortune that in 1898 the dominion of Catholic Spain in the Philippines was terminated. The United States forced the Spanish friars to leave the country, although they had worked there for three hundred years and converted almost the entire population to the Catholic faith. Up to the time of their sudden expulsion, they had also been in charge of most of the parishes, and through their departure the majority of the congregations were left without priests.

Even before this, through a revolution of several years' duration, the religious life of the islands had suffered severely. Worst of all, numerous American Protestant sects had sent their emissaries among this flock without shepherds, to deprive them of their ancient faith. The Catholic Church in the Philippines, which numbered nearly seven million adherents, was threatened with complete ruin.

The Apostolic See tried to bring relief to the Philippines. Pope Leo XIII regulated the ecclesiastical conditions anew, in 1902; and upon his request foreign priests, especially members of modern religious societies, came to the aid of the bishops in the Philip-

pines. The missionaries of Steyl were to be among these.

The first impulse was given by Father Limbrock, prefect apostolic of German New Guinea. The Philippines were his neighbors, and he had commercial relations with them. Thus he received much information about the grave dangers which were threatening the religion of this whole nation.

His descriptions and repeated petitions for aid made a deep impression on Father Janssen, and he delegated Father Limbrock to make a trip to the Philippines and get information on the spot. He visited in particular Bishop Dougherty of Vigan and the new papal delegate, Msgr. Agius, O.S.B., and gained much valuable information about the deplorable condition of the whole country. Towards the end of his comprehensive report to the superior general (April 2, 1907), he wrote:

"Conditions for successful missionary activity are as favorable here as in any country in the world. For centuries Catholic missionaries have worked here with great success. The harvest is ripe and needs only to be gathered and secured. If the Catholics do not do it, the heretics will. The people long for instruction. Everywhere public schools have been opened, and all are filled with pupils. Of course, the true religion has no access to them. If all of us who can do not help, the losses will be incalculable.

"There is not another nation in the Far East that is so receptive to spiritual and economic advancement, education, Christianization, true virtue, the arts, and progress in every respect. With what contempt and

pride do not all Mohammedans and Buddhists oppose the spread of Christianity. It is different in the Philippines. It almost breaks one's heart to see these good-hearted people fall a prey to error and even paganism through lack of missionaries.

"Bishop Dougherty and the apostolic delegate have requested you most earnestly and confidently to send five or six priests to Abra, near Vigan, as soon as possible. I will join my petition with theirs, and cherish the hope that you will be able to comply with this joint request. Here in the Philippines our Society will no doubt find a very promising field, with fewer difficulties than are usually encountered. The people are very willing and everywhere long for good priests" (letter of April 2, 1907).

Before Father Limbrock's report reached Steyl, the petitions of Bishop Dougherty and Msgr. Agius were received. The bishop said, in the beginning of his letter: "In the name of our Lord Jesus Christ, I humbly beg your Reverence to send six of your priests to the province of Abra, which belongs to this diocese of Nueva Segovia. There are in Abra many pagans to convert and many new Christians to be guarded in their faith. They are good people, industrious, temperate, and peace-loving. Up to the beginning of the revolution, Spanish Augustinians worked among them: but they left at the outbreak of the war" (letter of March 27, 1907). Before closing his letter, the bishop offered six vacant parishes and implored almighty God to fill the heart of the superior general with pity for those for whom he spoke.

The apostolic delegate pleaded with similar earnestness.

Father Janssen began negotiations with Bishop Dougherty, which, as usual, were rather protracted. The bishop had to answer numerous questions regarding the various parishes, and concerning the conditions of the roads, support of the missionaries, their living conditions, erection of a main station, their legal position, etc. He informed the bishop that he was studying conditions in Abra, by means of books and maps, and that he had some serious misgivings. Above all, the sphere of activity of his priests in the small parishes appeared too narrow.

"When a missionary society takes over a new field," he wrote in a letter of December 29, 1907, "it does so in the hope of finding suitable work. Besides, the stations must be so large that two priests can live at one, or at least, close enough together so that they may have a chance for frequent confession and for preserving their religious fervor. . ."

The superior general was much concerned about this matter, and from his letter he made it plain that he would prefer to take charge of the entire province of Abra, which numbered only 37,800 Catholics and 14,000 pagans. This would give the missionaries a well-defined field of activity, under their own superior but canonically dependent upon the bishop of Vigan.

Bishop Dougherty answered on April 9, 1908. He tried to dissipate all the fears of Father Janssen, and now offered eight parishes and described their condition. In most of them the churches were in ruins,

and frequently, also the priests' houses. The number of all Catholics in these parishes was 13,000, who for ten years had been without priests. The bishop did not mention a contract, but assured the missionaries of a great measure of independence under their religious superior, who was also to have the right of appointment and transfer. The bishop also promised to support the priests as far as lay in his power.

In the meanwhile, the superior general with his councilors had already decided to send missionaries to the Philippines. At first, two were to depart as pioneers, were to get acquainted with the new conditions and prepare the way for those that were to follow. Since the answer of the bishop was delayed and possibly was not entirely satisfactory when it was received, Father Janssen postponed the execution of his plan. However, he did not give it up, and wrote to this effect to his councilors on June 2, 1908, and to the bishop on July 12.

These were his last steps in this matter. Both he and Bishop Dougherty died within the following six months. Their successors, Bishop Carroll of Vigan and Superior General Blum, undertook the completion of the work. On the feast of the Assumption of Our Lady, in the year 1909, the first missionaries of Steyl landed in the Philippines.

PART FIVE

Founding and Development of the Missionary Sisters Servants of the Holy Ghost

1. Founding and Growth

THE importance of women in the service of the missions was early recognized by Father Arnold Janssen. Even before he himself thought of founding a missionary society, he published, in the second and third numbers of his *Little Messenger of the Sacred Heart* (1874) an invitation to the women orders of Germany to participate in the work of the missions. The article was occasioned by the threatened expulsion of these orders, through the *Kulturkampf* of the Prussian government. What was a misfortune in itself might, according to his view, be turned into a blessing for the missions. He says in that article:

"The following lines are directed to the superioresses and members of religious communities. A danger is threatening them all, — the danger of exile. Whither will they go when the blow falls? Will the missions have a chance to give them a hearty welcome? Or will they only wait for better days in the frontier countries, or go to North America, where practically European conditions prevail? They will be useful everywhere. But they should ask themselves where they will be *most* useful. They should try to make their lives as serviceable as possible to God. Neither is it well to choose what is easiest to do. In a time when bishops and priests make such great sacrifices, nuns should not lag behind. Or is only man capable of heroism?

"We recommend these thoughts to the reflection of all those who have any influence on the decisions of our pious sisterhoods. We know well enough that good-will is often powerless against the force of circumstances, but we also know that good-will is capable of accomplishing many things. If what we fear comes to pass, we shall be glad to help as far as possible, and shall begin a collection of contributions to defray the traveling expenses. If the danger is averted, these lines will remain as a suggestion.

"Religious communities of women seem to have a special task to perform in the missions. St. Boniface, the great apostle of Germany, plainly understood this. When he felt that his own strength was not sufficient to bring about the conversion of Germany, he called religious women from England to his aid, among them his own relatives, St. Walburga and St. Lioba. Also in our days similar policies prevail — for instance, note how the famous provicar of Central Africa, Father Comboni, places great hopes in the assistance of the Congregation of St. Joseph. Through them he gives a good education to Negro girls, part of whom become Christian mothers and part teachers. In this manner he will soon have Christian schools; and then the future of the country will be assured."

Then the writer points out that sisters would have much easier access to and greater influence upon the female portion of the pagan population than priests can hope to exert; and that consequently, they could in an eminent degree become helpful in transforming pagan women into Christian mothers. And without

these Christian mothers, he says, truly Christian families are impossible. Again, without numerous Christian families there can be no native clergy, and without a native clergy, no permanent establishment of the Christian Faith in pagan countries. Continuing, the article shows that "the priestly calling is a grace of God; and only rarely does God work a *miracle* of grace. As a rule, He allows good to come out of the Church in a slow and natural way; but it is to be observed of nearly all periods that priestly vocations thrive only in the bosom of good Christian families. Especially do pious mothers, through their prayers and virtue, receive priestly sons. Therefore, we need in the missions many pious mothers;. . . and it is the nuns in the missions who can cause them to flourish. Then who will heed this call?. . . We do not think highly enough of our words to expect an immediate external response: the matter is too important and too difficult for that. Still, we hope that our efforts may not be entirely in vain. May others who have greater insight and influence than we, through their word and their authority, plead for this cause. In a cause that is very difficult but also greatly redounds to the honor of God, it means much to gain serious consideration for it. Then one usually sees that what at first appeared impossible later may be carried out."

These thoughts of Father Arnold Janssen show his insight and interest in the problem of securing sisters for the missions. At that time, he had not yet come to think of founding such a congregation. As in the case of the mission house of Steyl, a mis-

sionary bishop was destined to give him the external impulse.

It was Vicar Apostolic Comboni, whom we have mentioned above, who (in 1877) visited Father Janssen at Steyl, and suggested that he also found a congregation of missionary sisters.[1] His description of the remarkable activity of the sisters in his mission made a deep impression on the founder of Steyl. The suggestion of the zealous bishop became a seed that was to bear rich fruit later. For the time being, the superior had enough to do to keep his own young institution at Steyl in existence.

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In 1881, Father Janssen received another stimulus to found a congregation of missionary sisters. A good girl named Helen Stollenwerk, of Rollesbroich, near Aachen, by letter appealed to him, upon the suggestion of her confessor, to aid her in becoming a missionary sister. He replied that he did not know of a house for German missionary sisters, but that possibly, later on, he might found one himself, if he should come more plainly to recognize the will of God. He could not give her any definite encouragement, but advised her to come to Steyl if she cared to talk the matter over.

[1] Bishop Daniel Comboni (born in 1831 at Limoni, diocese of Brescia; and died in 1881) had been active in Central Africa since 1857, and in 1872 became provicar and, soon after, vicar apostolic of this mission. Through his indefatigable efforts he made the mission a lasting success. Father Janssen, when still vicar at Bocholt, had collected many alms for this mission and had received many letters from the zealous missionary. Thus the two men, who had so many things in common, had become acquainted.

She visited Father Janssen and he offered her a place as maid in the kitchen, to assist the Sisters of Providence. In case he should found a convent for missionary sisters, it was understood that she was to be received; but he made no binding promises, and gave her wages as maid.

The girl was satisfied, and on December 29, 1882, she came to make her home in Steyl. She became the first member, and under the name of Sister Mary, the first superior of the Steyl *Missionary Sisters, Servants of the Holy Ghost.*

However, she (and three other girls who joined under the same conditions) was forced to wait a long time before she reached this goal. Up to the year 1888, the superior general failed to speak in any way about the realization of these hopes. In truly heroic patience and fidelity the four women worked and prayed, without ever asking any questions. The founder secretly admired their spirit of sacrifice very much, and it gave him reason to hope that the Holy Ghost had called them. But he still waited for the Divine will to show itself more plainly, hoping meanwhile to secure suitable quarters for them. The year 1888 brought a change in their position. Brothers of the mission house took over the kitchen and, together with the Sisters of Providence, the four candidates also left. The superior general gave them a cottage to live in, which was situated on a spot near the present workshops. Here, in the "convent under the three linden trees," as the boys of the mission house jokingly called the tiny building, they

remained for nearly a year and a half, doing the mending for the mission house.

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In the meantime, Father Janssen had definitely decided to found a congregation of sisters for the foreign missions. Circumstances seemed to suggest that it was the will of God. His several foundations expanded more and more, the young mission of South Shantung made rapid progress; in South America a very promising field had been opened to the Society; and the large increase in candidates suggested to him the thought of another foreign mission. The need of missionary sisters in all these fields would no doubt soon present itself, and it seemed more advantageous to him to work with sisters of a congregation of his own than with strangers.

Besides, he placed a high value on prayer in forwarding the work of the missions. The quiet life of prayer and sacrifice which the little band of candidates led, edified him very much: surely, he considered, a whole congregation of such praying souls would be a great gain for his Society and draw God's blessing upon it. As we shall see, this was his chief reason for founding his congregation of missionary sisters.

For twelve years he had considered the matter; more than once he had been urged to proceed; half a dozen girls had offered themselves for this work, and in November, 1889, he received an offer of suitable quarters for them. The neighboring Capuchin mon-

Superior General Nicholas Blum, S.V. D., First Successor to Father Arnold Janssen

astery became vacant, because its occupants returned to France. Father Janssen acquired this house and designated it as the first home of the Steyl missionary sisters. On December 7, 1889, the candidates moved in, and December 8, the feast of the Immaculate Conception, is considered as the birthday of the new congregation.

Now the founder began to draw up a rule for his new community. Proceeding with his usual circumspection, he did not complete the first draft until two years later. What the General Chapter of the Society of the Divine Word, assembled in 1891, approved of, served him as a basis for the second draft. This was completed on November 18, 1892; and on January 14, 1893, Bishop Boermanns of Roermond gave his episcopal approbation.

The little community, which was by this time housed in the former convent of the Augustinian nuns, already numbered more than thirty members. Sixteen of them received the habit on January 17, 1892. The founder had chosen a blue habit, blue scapular, and white veil. These colors were to remind the sisters of the fundamental virtues of their calling, humility and innocence. On March 12, 1894 (the feast of St. Gregory), first vows were pronounced by twelve sisters. This established the new religious congregation. Its name was "Society of the Servants of the Holy Ghost."

Besides the general purposes of religious life, the following were designated as the special tasks of the sisters: veneration of the Holy Ghost, as their name

implies; participation in the propagation of the faith, by work and prayer, and above all, by definite activities in the mission districts of the Society of the Divine Word; lastly, prayer for the priests and the sanctification of souls.

The cultivation of a truly religious spirit appeared more important to the founder than the external development of his Society. He took extraordinary pains to accomplish this purpose. In the spring of 1891, he began to give the sisters three conferences weekly, in order to familiarize them with the true spirit of the evangelical counsels and a life consecrated to God.

Later, he gave them one conference a week (he very seldom sent a substitute). For fifteen years he continued these pious instructions, using mainly the Scriptures and the lives of the saints. The chief aims of his efforts were to obtain for his religious true humility, love of sacrifice, purity of conscience, resignation to the will of God, love of prayer, and zeal in the special veneration of the Holy Ghost. Any ability without piety meant nothing to him.

As one of the most important means to give the congregation a solid foundation he recommended and used the greatest caution, even severity, in the admission of candidates. It is remarkable what detailed instructions he gave the superiors, to save them from errors and disappointments in this regard. He laid special stress on talent and health. He declared less intelligent and weakly sisters to be unfit for the missionary calling, and affirmed that a good recommen-

dation from a former employer was often of more importance than a letter from a priest.[1]

Besides this thorough training of the minds and hearts of the sisters, he tried to give them every opportunity to prepare for the tasks that awaited them in the missions. Missionary sisters were required to be versed in many branches of work, but above all he needed teachers for girls' schools. For this purpose he arranged for a three-year normal course for the most gifted sisters. It was a great advantage that many teachers entered the community. To secure instructors for his own normal school, he sent a number of sisters to outside institutions of learning.

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For many years Father Arnold Janssen kept the direction of the sisters in his own hands. At last, in 1906, he believed that a sufficiently solid foundation had been laid to leave the continuation of his work to others. He appointed Father Herman auf der Heide as the general director of the sisters, in his place.

It was high time to do this, because the work had become too much for him. The congregation of the missionary sisters in those sixteen years had made astounding progress. The number of sisters had increased to over four hundred; and they had extended their activities to Argentina, Togo, and New Guinea. Three years later, when the founder died, the Steyl

[1] In the question whether persons of illegitimate birth were to be admitted, Father Arnold Janssen inclined to a milder view. It was his conviction that such children were sometimes favored by God with a pious heart.

missionary sisters were also to be found working in Brazil, in the United States, China and Japan, and their numbers, including the candidates, had increased to 558.

2. Activity in the Mission Countries

Modern missionary activity requires the co-operation of missionary sisters, and this circumstance itself gives it a great advantage over the older periods of mission work. Sisters were introduced in the missions about the middle of the last century. In former days it would have been impossible to subject nuns to the perils and hardships of traveling and living in foreign countries; but with the progress in transportation and the greater security of mission life, women found they could venture to enter upon this service. Their aid is most valuable in the conducting of schools for girls, orphanages, hospitals, dispensaries; in the instruction of women in catechism; and in visiting pagan homes.

It was a day of great joy when the founder was able to hand the mission cross to the first sisters that were to go to foreign lands. It is true that they did not go to a pagan country, but to Argentina, South America; yet real mission life awaited them. The main work assigned to them was to establish schools for the children of the settlers of whom the Steyl Fathers had taken charge.

On September 11, 1895, four sisters departed for the missions. That was the first farewell celebration

of missionary sisters ever held in the mother house at Steyl: it was equally important for the young congregation and for its founder. In his sermon, Father Superior General showed that the command of Christ — "Go ye into the whole world and preach the gospel to every creature!" — was meant for all members of the Church, and that consequently the women also, in a manner suitable to them, were bound to work for its realization. That this was done even at the time of Christ and the Apostles, and that, at the present day, modern facilities permit a much greater participation of women in this work. Then he discoursed on the purpose of the Steyl sisterhood, on the significance of the day, and on the coming tasks of the departing sisters in the care of young souls.

"How grand is your work," he said. "It is a work for which the Son of God Himself came down from heaven; and a work that will bring the greatest rewards in heaven. Therefore, we have every reason to congratulate these mission sisters who today enter upon these holy tasks. Despite the sorrow of parting and the tears that will flow, we have a right to congratulate also the relatives of these sisters, who have come here to say farewell to them, probably for life; and we do congratulate them, because they have consented to the sacrifice of their daughters or sisters, and have given them to God. No doubt they will be richly rewarded and will have a share in the merits of all the good works performed by these devoted servants. And you, dear sisters, do not feel afraid; the strong hand of God will comfort you, and His

holy angels will accompany you. We recommend you in particular to our Blessed Mother Mary. Trust in the protection of all the holy patrons of your congregation, and in the blessing of Almighty God."

In Argentina the sisters found a very fertile field for their labors, and in 1909, the year in which the founder died, their number had reached fifty-six.

Since 1895, the departure celebration of missionary sisters has become a regular annual event. Father Janssen was able to open many new districts to them. In 1896, the first sisters of Steyl landed on the west coast of Africa, in Togo; in 1899, they went to New Guinea; in 1901, to North America; in 1902, to Brazil; in 1905, to China; and in 1908, to Japan. Up to the time of his death, Father Janssen had sent 283 sisters to the foreign missions. They were active in higher and lower schools, in the care of the sick, of orphans, and of the aged.

* * *

The superior general did not consider his task completed after he had trained and sent out sisters to the various mission districts. He was unceasingly concerned about their welfare and the success of their efforts; and he required detailed reports about their health and religious life. He was particularly interested to preserve in them a truly religious spirit. He instructed the superiors of the Society of the Divine Word, to whom he gave charge of the sisters, to see to it that they obtained one or two special conferences every month. He also admonished them to train the young women in sound piety.

Whenever he was requested to send sisters into a new mission district, it was always his first care to ascertain whether, in the new circle of activity, everything was provided for the religious need of the sisters.

The missionaries of his Society, in all their reports, praised the zeal and success of the sisters in their work; and this greatly rejoiced the founder. Many erring souls who could not have been approached by the missionaries have been saved by their work. Untold misery has been relieved by them; innumerable souls have through them found the path of virtue and eternal life. From year to year this stream of blessings produced by the work of the Missionary Sisters, Servants of the Holy Ghost, is growing. Today their number has reached 1600, and more than 500 are active in extra-European countries. The instrument in the hand of the Almighty that opened this source of blessing was the humble founder of the Society of the Divine Word, Father Arnold Janssen.

3. The Cloistered Branch of the Mission Sisters

From the beginning, the superior general had had the intention to found a double congregation of sisters. Mary and Martha were his chosen models for the new foundation. According to their example, one division of his sisters was to be devoted to the con-

templative life, and the other to active mission work; but both were to form but one congregation.

"Mary and Martha," so he reasoned, "were sisters, and thus also the cloistered and the missionary members shall consider themselves sisters; their common Father is God the Holy Ghost, who has called both to the religious life. Their father on earth is the superior general of the Society of the Divine Word, or whoever is appointed as his representative."

In studying the first draft of the rule, we clearly recognize how much the founder was dominated by the plan of founding a contemplative division of sisters. He was deeply impressed by the words of Our Lord: "Mary has chosen the best part." But no matter how much he thought of this part, practical considerations first led to the founding of the active missionary division.

It was impossible to begin the two divisions at the same time; for, lack of personnel hindered, and the need of active mission sisters was so urgent that it had to be supplied first. Therefore, the founder first made a beginning with them, and for seven years labored to place them on a solid footing.

On December 8, 1896, the division of cloistered sisters was established. The first members were taken from the band of missionary sisters. Six of them, upon their request, were permitted to enter the cloistered division. Soon two postulants were added. For their religious garb, the founder designated a rose-colored habit, with white veil and white scapular. This pentecostal color of their habit was to remind the sisters of their special task to revere the

Holy Ghost and to implore the coming of His Divine Fire upon the cold pagan world. In the main, they kept the religious rule of the mission sisters, in a form adapted to their special aims.

These sisters were now permanently cloistered. Their occupation was prayer and handiwork. Hidden and buried in perfect solitude, they were to lead a life entirely consecrated to God, in prayer and mortification, and thus to draw the grace of God the Holy Ghost upon the entire Church, especially upon the priesthood and, in particular, upon the priests of the Society of the Divine Word.

* * *

The founder introduced with these sisters the recitation of the office and, as soon as there was a sufficient number, also perpetual adoration. The office to be recited was that of the Octave of Pentecost. Once a week the office of the dead was to be recited, especially for deceased priests.

In their perpetual adoration before the tabernacle the sisters were to alternate every hour. To praise and adore God, to pray for all souls on earth. — that was the first and most important life-task of these sisters: *that*, according to the intention of their founder, was to be their mission service.

He often referred to this, their main task, in his conferences, and endeavored to fill their hearts with unselfish devotion to the honor of God and the salvation of the world.

"What is demanded of you," he said at one time, "is not that you pray for the miserable little inten-

tions that concern yourselves. Those should be left to the kindness of God. You should pray for the big intentions of the world. St. Theresa was often asked to pray for small things, but she admonished her daughters most earnestly not to lose sight of the important intentions that concerned the glory of God and the conversion of the world. That is what you must pray for. You must be like Moses: when he kept his hands stretched out in prayer, Israel was victorious; when he dropped them, the enemy had the upper hand. Some day you will be judged as to whether you fulfilled this duty faithfully."

Among the intentions for which the superior asked them to pray, prayer for the entire priesthood came first. It might appear that they ought to pray most for the propagation of the faith, but he told them they should pray first for the priesthood, because through the holy priesthood, Christian families also would be sanctified and the vocations for the priesthood and the missions be increased.

In establishing this cloistered division of the sisters, Father Janssen intended particularly to create a praying corps for his entire mission work. "You are," so he wrote at one time to the sisters, "the delegates and representatives of all our houses and of the entire Church."

The pious founder was deeply convinced that without the grace of God nothing can be accomplished, and that grace must be obtained by prayer. He also counted on the prayers of the sisters, especially of the cloistered sisters, for his own success.

Father Janssen cherished the idea of introducing

perpetual adoration in his own Society, in the first days of the founding. This is one of the points on which he and his co-founders differed. However, he himself soon realized that this favorite idea of his did not suit the character of his institution. However, as soon as the plan to found a congregation of missionary sisters had been decided upon, this long-cherished desire returned and undoubtedly influenced him greatly in establishing the congregation of sisters.

To place perpetual adoration at the service of the mission work is not an accidental plan, but reveals the inmost thoughts and aspirations of Father Janssen; in fact, it forms the key to an understanding of the most important trait in his singular character.

After reviewing the external achievements of Father Janssen, we shall now turn to a study of his personality.

PART SIX

The Man of Providence

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1. Fundamental Traits of Character

FATHER ARNOLD JANSSEN'S was not an average character. Measured by ordinary standards, he remained to many, — perhaps to most people, — a puzzle. As at the beginning of the Steyl foundation, so also later, many considered him unbalanced.

And yet there was unity and harmony in his personality; he was a man of pronounced individuality, strong convictions, and deliberate action. Even those who did not understand him, or did not agree with him, felt this. His very person, though extremely unassuming, filled all with a feeling of respect. He seemed to radiate something that made him venerable and that endowed him with unusual authority. Few were able to account for this quality.

The key to the difficult character of Father Arnold Janssen was his supernatural manner of viewing all things, — a manner which had become almost natural to him. Thus it happened that his words and actions sometimes appeared strange, from a purely natural point of view, and not infrequently unintelligible and even unreasonable.

Father Arnold Janssen's was a nature strongly impregnated with mystical leanings. We do not intend here to infer that he was the recipient of extraordinary phenomena, such as visions, ecstasies, revelations, and the like, for nothing of this kind has ever been brought to light in his life. We rather

refer to his great ease in communing with God, walking in the presence of God, to his love for and his joy in all things supernatural. One of his secretaries characterized him well by saying, that "he had few special hours of prayer, for his many labors did not allow him time for that; but he was always in a prayerful mood."

His mystical trend of mind was frequently revealed by the kind of religious thoughts that occupied him. His predilection for a special devotion to the Holy Ghost, to the Blessed Trinity, the Holy Angels, and especially to the seven spirits before the throne of God; his deep reverence for the Holy Sacraments, the relics of saints, the rites and blessings of the Church, the special veneration of saints, and of those particularly that had the sacred stigmata, and his great esteem for their visions and private revelations, — all these leanings reveal his mysticism plainly.

The point last mentioned is of special interest. In his *Spiritual Testament* he writes: "Much can be learned from the revelations of God to saints and favored souls — that is, in the writings of such saints as Hildegard, Bridget, Gertrude, Teresa, Catherine of Genoa, the venerable Catherine Emmerick, and others. It is a pity that so many Catholics and even priests look at all these things in a doubtful way, and thus, by their doubting attitude, prevent others from deriving great benefit from them. Of course, acceptance of these things is not an article of faith, and there is always room for just criticism; but have these writings not a greater value than those of learned professors of whom no one can say that they

write with anything more than a purely human light? Why despise those fountains of salutary waters; and not only that, but why thus keep longing souls away from them, by unnecessary obstacles placed in their way?

"The members of the Society of the Divine Word must not do this, but must rather labor that these pearls, which the goodness of God has strewn over the earth and which now lie scattered and hidden in a mass of rocks and sand, may be gathered up, freed from their impurities, cleansed, and, if necessary, polished and mounted like precious stones."[1]

Father Arnold Janssen himself was well read in such writings, and often in his conferences quoted examples from them, in particular from the writings of Ann Catherine Emmerick, which, undoubtedly, greatly influenced and promoted his religious life.

His childlike piety gave willing credence to private revelations. He feared, by doubting them, to show disrespect to the workings of God's grace. Of course, this made him liable to deceptions, which actually occurred in one or two instances; but the error was recognized by him in time. The words we have quoted above prove that, otherwise, he maintained

[1] *Spiritual Testament* is the name given by the founder himself to a number of short articles written during the last three years of his life. They are written in a trembling hand, but very neatly, and are supplied with numbers, from one to seventy-one. They contain religious thoughts that he wished permanently to impress on the members of his Society.

views and principles regarding this matter that were both dogmatically correct and humanly sound.

He attached great importance for the kingdom of God on earth to the sufferings of persons with the stigmata. According to his conviction, it was they who had to merit for him the special aid of Heaven.

* * *

Father Arnold Janssen spoke of religious things with joy and ease. During work he never neglected the quarter-hour prayer introduced in his Society, always reciting it with his secretary. In conversation, he was fond of touching on religious subjects. At table, he often spoke of the saint of the day, and showed his remarkable familiarity with these lives by narrating rare anecdotes and happenings.

His religious conferences were simple in form and contents, in keeping with his character; yet an attentive hearer at such conferences would soon be able to realize that he was listening to a master in the ways of the spiritual life, — to one familiar with deep and rare thoughts. He prescribed for all the members of his Society, that at the head of the letters they wrote to one another they should put the motto: "May the Holy and Triune God live in our hearts!"

Also, in his retreat conferences to the candidates for Holy Orders, he favored such subjects as revealed his mystic inclination. Thus, he would often speak, about the *tongue* of the priest, as an instrument of the Holy Ghost; about the *hands* of the priest, blessed and blessing; of the *angel* of the priest; of the office of the priestly *heart*, etc., etc. Another favorite sub-

ject for these occasions was that of the prayers and ceremonies of the ordination, which he thoroughly expounded. To him the whole ecclesiastical and religious life, — the community of saints, the realm of angels and visible spirits — was like a lovely garden of God, abloom with manifold flowers that refreshed and rejoiced his soul.

A direct reminder of the mysticism of the Middle Ages is the Christmas procession which the founder introduced in the mission house at Steyl. The little figure of the Infant Jesus, destined for the crib erected in the church, is placed on straw in the auditorium of the mission house, surrounded by candles and votive lights. Both the hall and the main corridors of the house are illuminated with Chinese lanterns and decorated with wreaths. At midnight the inhabitants of the house are awakened by a band of the mission brothers, playing Christmas hymns. All hasten to the church, and from there march in procession to the hall, to escort the Infant Jesus to the crib in the church. The smallest students, in the garb of altar-boys, carry the simple litter draped with silk cloth.

Arriving in the hall, all kneel before the image of the new-born Savior. The superior general, who in the mother house always conducted this ceremony himself, at this point always led in prayers composed by himself. Then he would reverently place the Infant on the litter; and the procession, singing joyously, would return to the church, where the Infant was laid in the beautiful crib. The ceremony was closed with prayer.

Another indication of his mystical trend was that he, the mathematician, frequently tried to compose religious poems, especially during his later years. Poetically, they have little value, but their contents give us a glimpse into his deeply pious soul. Mere reason might often find things to criticize in these outpourings of his childlike piety; but whoever is capable of appreciating them aright is also bound to recognize in them the revelations of a God-inspired soul.

* * *

It was natural that a life spent in conscious nearness to God should recognize in visible creation God's power, wisdom, and goodness, and should see in all the events of life nothing but the guidance of Providence and the adorable will of God. Reference to the will of God is the thought that recurs most frequently in his religious conferences and numerous letters. Thus he says, in a letter of November 27, 1903: "The true road to happiness is the fulfilment of the Divine Will. Whoever seeks happiness on other paths will find only thorns and thistles on earth, and in purgatory, severe punishment. Therefore, let us endeavor to serve God faithfully: this purpose must be the light of our lives."

To a local superior who complained that he was unable to carry out his plans, he wrote: "What you are unable to accomplish cannot be the will of God for you to accomplish." To a superior in the missions he wrote: "In all untoward events let us be convinced that the Lord, in great wisdom and love, arranges all things, and that if we have confidence and patience, good will result from everything."

These principles he himself faithfully followed. In the preceding chapters we have become familiar with the successes that the founder of Steyl achieved. Those who did not know him personally will think that he was a man possessed of great creative power and enterprise, but they are mistaken.

Father Arnold Janssen had very little initiative. The first thoughts and impulses leading his efforts and accomplishments nearly always came from others from the time he received the first counsel given by Bishop Raimondi, that he should undertake the founding of a German mission house, to his last decision, which was that of allowing a mission house to be opened in the United States. This final permission was the result of a suggestion which had been made and urgently repeated for many years, by the priests of his Society who were working in this country. He never looked for new tasks, but waited for them to come to him.

Whenever he was requested to undertake some new work, he studied the question from this one angle: "Is it the will of God that I should do it?" Then he carefully considered whether any external circumstances and events were favorable or unfavorable to the project, for in these circumstances he recognized Divine Providence.

When there were no such indications, he usually made no decision, no matter how much he was urged to do so. He might wait for years in order to see more clearly the will of God. It is but natural that this conduct was very trying to many who had to deal with him, and that many lost their patience.

The opinions of others did not concern him in the least. If he thought he had not yet clearly understood the will of God, he would make no decision. It was not lack of energy, lack of insight, or, least of all, lack of good-will, that made him hesitate; it was a pure and holy motive that compelled him to move forward only as he felt himself to be led by the hand of God.

In a letter to a superior in America, he refers to this guiding principle of his life as follows: "From the biography of St. Vincent de Paul it is known that this saint did not seek opportunities to work, but allowed Divine Providence to send them. And was this not prudent in him? Of course, from a purely natural point of view, much can be said against this; but there are far more reasons to justify his conduct than to reprove it. He considered himself a child of Divine Providence, whom the heavenly Father would show what He wanted him to do. That saved him many disappointments; and it was said of him that he succeeded in everything he undertook. In all things he endeavored to be an instrument of God" (letter of January 22, 1903).

In a letter of January 26, 1901, he writes: "It is important, in all things, to have constant regard for the will of God: this saves us from worry and undue haste. . ." After he was once convinced that God wanted him to do a certain thing, he endeavored with astounding energy and tenacity to carry it out. Difficulties and contradictions, disappointments and sufferings, did not terrify him. His conviction: 'God wills it!' gave him strength and courage. Under

such circumstances only the strongest proofs could convince him that he was mistaken.

Many were annoyed and angered by this extreme tenacity in clinging to his plans. Father Arnold Janssen was frequently misunderstood and his actions misinterpreted. In that he shared the fate of many another religious founder.

On the other hand, we need not necessarily condemn those who did not agree with him. It is worth noting that in such conflicts his good intentions were never doubted. No one interpreted his apparent stubbornness as pride. He was considered pedantic, one-sided, small, hard-headed, but never base. Closer to the truth of the matter was a remark made shortly after his death by a priest that knew him well: "Arnold Janssen had faith in himself; that is the secret of his success." In nearly everything he attempted, he succeeded so well that he could not help coming to the conclusion that God enlightened, guided, and helped him, -- that he was, indeed, an instrument of God.

One may doubt the basis of this belief, but it is a fact that his strong conviction of being called by God to realize some of His holy intentions gave him the strength to overcome mountains of difficulties.

This same belief — that he was the instrument of God — protected him against self-conceit and caused him, despite great successes, to remain the same — a humble priest who gave all credit and glory to God alone.

2. Patience and Humility

Sufferings and humiliations are the touchstone of solid virtue. If Arnold Janssen had such a lively faith in the guidance of Divine Providence as appears from what we have already said, then we would here show that it had to be proved out by strong confidence in God, maintained and strengthened through patience in tribulations.

His secretaries had the best opportunities to observe him closely. They all expressed their astonishment at the calm and resignation with which he accepted painful occurrences and bitter disappointments, which were quite numerous in his life.

"When, upon one occasion, he received distressing news," reports one of the secretaries, "and I expressed my condolence, he turned and said, 'I am used to such blows; let us pray that good may come of them.' He never once lost his composure; and soon after, during the recreation period, he was as kind and cheerful as ever. Nobody could possibly have divined what heavy affliction had befallen him."

"I have often been surprised," reports another, "how quietly he took 'bitter pills.' His confidence in God was the rock on which he stood, unmoved in the midst of all storms and tribulations."

"In the greatest afflictions he was quickly resigned," said his most intimate friend, "so that, outwardly,

no one could notice anything amiss. For instance, upon his receiving news of the death of his mother, and again, of his brother John, this was the fact. One evening, I came to him while he was reading a long letter which caused him one of the greatest griefs of his life. In a few words he explained to me what his trouble was, and then added, smiling: 'This is a test for humility. May God give me the grace to see my faults. I shall carefully consider whether I should not give up my position as superior general.' The next day, before morning prayer, he came to me and said: 'Don't talk of the matter to any one; I am over it.' And yet, it was a most painful disappointment which he had to bear."

Father Janssen's intimate friend, Father Medits, also expressed his admiration for his fortitude in suffering, which he often observed in him. He reports the following incident:

"A man of high position had frequently hurt and offended him. On one such occasion I was present, and I was anxious to see what he would do at the moment. To my great surprise, the superior general showed no resentment, but, at the end of the interview, kissed the offender's hand. I was deeply moved."

To fully appreciate this patience, we must remember how many annoyances and cares a superior general of two large religious congregations has to face, daily. Dozens of letters from all parts of the world arrive every day, nearly all of them expressing wishes and petitions or containing difficulties and grievances, complaints and disappointments, or (and this fre-

quently) news of sickness and death among his spiritual sons and daughters. And in his case, how much was forced upon him that was small and trivial and unnecessary. And yet, all who knew him must admit that, neither orally nor in letters, did he ever use angry or violent language.

When he had to reprimand, he spoke slowly and distinctly; and the effect of his words was deep and lasting. If any one spoke to him in an angry manner, it did not provoke him to answer in like spirit. But this conduct was not due to any natural insensibility; he had, indeed, a sympathetic heart, as we shall see later in speaking of his care for the sick. His patience was a true virtue.

To a superior in the missions he wrote: "For a superior it is necessary that he should not easily be discouraged. Let him bear unpleasant things in patience, try to do right in all things, and trust in the help of God for the future. I think that, if you have had to suffer much in the past, you will be the likelier to experience much joy in the future.

"Last night I received the sad news of Father Holthausen's death, the last of five apparently indispensable confrères (my brother, Father Reinke, Father Eikenbrock, Father Breitenbach, and Father Holthausen), since the last General Chapter. You see, I have my share of suffering. But I have kissed the hand of the Lord that afflicted me, and I have not lost my confidence in Him. Please, pray for me; if you have struggles, so have I" (letter of April 19, 1906).

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The fortitude and patience of Father Arnold Janssen were based on unshakable faith in God and sincere humility. His confidence in God was chiefly responsible for his success. Without it, he undoubtedly would have lost heart in the many difficulties and obstacles encountered on all sides, from the very beginning. According to his way of thinking, every work for God must be marked by the cross.

In his letters and conferences, he spoke of confidence in God more frequently than of anything else. He considered this confidence as an act of love for God, a safe anchorage in sufferings and trials, and a source of deepest comfort. "You know," he wrote to another missionary, "how highly St. Francis Xavier valued this confidence in God, and how strongly he recommended it to his missionaries. Let us thank God for all the sufferings he sends us. And how can our virtue become strong unless it be through suffering?" (letter of October 30, 1901).

When a certain great visitation of affliction came to him, he wrote to several priests who had to suffer with him: "It pleases the Lord to test us. Let us carry our cross in patience and joy. After the storm is over, peace will be all the more secure. In the meanwhile, let us trust in God, pray, work, and keep calm. We are suffering for the sake of justice. . ." (letter of July 20, 1902).

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Father Arnold Janssen attributed all his successes to God. Many knew of his work, but they knew

little of him; for he sought only the glory of God and the salvation of souls.

For the sake of its purpose, he could not help but wish that his work might become known and find support, but he never looked for praise. "In Europe," he sometimes said, "we do not want to be in the foreground; but in the missions we should endeavor to be in the front rank and accomplish something worth-while."

When his personal merits were mentioned in his presence, the situation was always very embarrassing to him. At one time, in Rome, he was visited by a Polish priest who was well known for his charity. At the end of the meal, this priest began to speak most highly of Steyl and its founder. The oftener Father Janssen tried to change the subject, the more enthusiastic the other became. As a last resort, Father Janssen seized a plate full of cherries from the table, and said, "These cherries are so good that you surely must eat some more of them!" — Thus he silenced the eulogist.

Touching examples of his humility are on record. On ordination days he was accustomed to kneel down before every newly-ordained priest, to beg for his blessing and to reverently kiss his anointed hand. When, in 1907, Bishop Henninghaus, who had been consecrated in China, came to Europe for the first time, Father Janssen happened to be in Rome. When he was informed of the bishop's arrival, he hastened to the door and fell on his knees before him who once had been a pupil in his house, and begged for his blessing.

The bishop, however, knelt down himself, and first wanted to receive the blessing of his superior general. Thus these two noble men knelt, the one before the other, and gave the young priests present (it was at St. Raphael's College) a striking example of humility.

On another occasion, a Dutch lawyer tried to get the superior general's consent in a matter in which the latter found himself unable to agree. Finally, the jurist tried to gain his point by assuring the superior general that, through his intimate relations with high authorities, he could easily secure for him the title of monsignor. Father Janssen, without saying a word, arose, lifted his skull-cap, and left the room. That ended the negotiations.

If Father Janssen was averse to honors, he was equally unmoved when offended. Father Medits writes: "I was greatly edified by his conduct when disappointments and humiliations came to him. I have often heard him say at such times: 'Lord, thy will be done! Several times he received letters that caused him much bitterness; yet in his answers he never became personal, but replied in a calm and dignified manner.

In his personal wants, Father Janssen was very moderate. Although founder and superior general, he never demanded any exceptions for himself. He always ate at the same table with the others, and partook of the same food. Only during the last four years of his life he was forced by sickness to make a change in his diet.

On his long travels, such as those to Vienna and Rome, he always rode *third class*. Not until his extreme old age could his councilors prevail on him to travel *second class*. To cut down expenses, he always carried a supply of food along. He carried his own bag, and saved wherever he could.

* * *

Father Janssen loved modesty and simplicity. He had no use for people who were vain and overambitious, even though they boasted splendid talents and achievements.

Though a lover of poverty, he was not careless of his personal appearance. His clothes and personal belongings were always clean and in good repair.

His humble appearance was in complete harmony with his disposition. In most of his letters he humbly asks for prayer, for forgiveness of his mistakes, and for indulgence of his weaknesses. Thus he wrote, in a letter of August 30, 1904: "Please pray for me, poor sinner that I am, in order that I may myself observe what I recommend to others."

His humility is shown particularly in his *Spiritual Testament*. "May God the Holy Ghost," so he writes in one passage, "enlighten and strengthen my confrères in their public activities. Perhaps He will give them greater work to do, when I am no longer among them."

In another passage he regrets very much that his efforts to further the special veneration of the Holy Ghost had met with so little success. Then he continues: "Besides, I do not deserve to be esteemed

and honored, because I am a poor sinner; for that reason I gladly forgive all who have offended me, and beg forgiveness of all those against whom I have sinned."

True humility does not imply faint-heartedness and lack of energy, but on the contrary, urges the soul on to exert all its faculties. This was true of Father Janssen, as we shall see in the next chapter.

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3. Ora et Labora

This old monastic motto and program was always faithfully upheld by Father Arnold Janssen. By word and example he endeavored to inculcate these fundamental virtues of a religious community in the members of his Society. Love of prayer and love of work make up the precious inheritance he bequeathed to them.

We have already sketched the spirit of prayer that animated Father Janssen, and we wish to add here a few words about his *method* of prayer. He insisted that prayer should be accorded the first place among the tasks of his Society. "Let us," he said, "diligently and zealously practice both oral and mental prayer. The latter should be a loving colloquy with God, in which we pour out before Him our gratitude and our love. With the adoration of the Divine Majesty and of the Infinite God, we should combine the sincere confession of our own nothingness and sinfulness" (*Spiritual Testament*, 63).

He always spoke with great emphasis on the necessity of worshiping God directly. He wanted the members of his Society to consider this as their special work. He made the feast of the Holy Trinity the main feast of his Society, and prescribed the special veneration of the Holy Ghost. He dedicated the two missionary congregations founded by him to two Persons of the Blessed Trinity, — one, to the Divine Word; the other, to the Holy Ghost.

Wherever possible, he caused the three Divine Persons to be represented on the main altars of his churches.

In accordance with these principles, Father Arnold Janssen always manifested great reverence for the majesty of God. All his religious exercises were carried out with visible devotion, although he avoided everything that would make him conspicuous. Only when he believed himself alone and unobserved would he sometimes indulge in extraordinary expressions of piety.

He was in the habit, when he had finished his work late at night, of going finally to the church and there spending some time in prayer before the tabernacle. Upon a few occasions he was observed to prostrate himself on the floor and thus pray for a considerable time. At other times he would pray with outstretched arms, a method of prayer which, on occasion, he also recommended to others as particularly effective.

In his room he always said his breviary kneeling, even during his last illness, when he had become quite feeble and kneeling was very difficult for him.

Very Reverend William Gier, S.V. D., Present Superior General of the Society of the Divine Word

He was also seen to kiss the floor, in order to humble himself before the omnipresent God.

Although these unusual practices of piety were kept secret by him, he was truly exemplary in his zeal and conduct during Divine services and the other devotions held in the mission house. And although he was usually the last to go to bed, he was generally the first to appear in church in the morning. Before the general morning prayers, he made the stations of the cross, not only when he was at the mother house, but also when he visited the other houses — for instance, at St. Gabriel's, where he could regularly be found among the seminarians, praying the stations like one of them.

He always said mass with evident devotion, but finished it within half an hour. His thanksgiving after mass never lasted less than half an hour, because, as he confessed at one time, he looked upon this time as his most precious opportunity to lay all of his great and small intentions before God and to implore His blessing. Another daily practice of his was the recitation of the rosary.

Whenever he had an important letter to write, he would request his secretary to kneel down with him and pray, before beginning its composition. Even while dictating, when looking for a phrase or term upon the choice of which much depended, or when he was forced to admonish or reprimand, he would do likewise. At times he reverently kissed a reliquary which he always kept on his desk and took along on his travels. If he promised in a letter to pray for

some one, he would say to his secretary: "Now let us kneel down and say the promised prayer at once." He oftened blessed his outgoing letters, or asked his secretary to do so.

When traveling, he saluted from the train the Blessed Sacrament in the churches which he passed. Frequently he invited his companions to pray with him for the inhabitants of the cities and towns through which they traveled. Whenever he arrived in Rome, — and this happened eight times during his life, — his first visit, always, was to the tombs of the apostles. Then he visited the other churches and sanctuaries of the Eternal City. One of his companions reports that, on one occasion, he walked for three full hours, from one altar to the other in St. Peter's, praying with great devotion.

Regarding special devotions, we find that Father Janssen was a faithful worshiper of the Sacred Heart of Jesus. He had cherished and propagated this devotion enthusiastically when he was director of the apostleship of prayer, and to the Sacred Heart he dedicated the little magazine that he published. His motto was: 'May the heart of Jesus live in the hearts of men.' The first Friday of the month was solemnly observed in his mission houses. On this day all his priests were directed to say mass according to his intention, in honor of the Sacred Heart; and the other members were called upon to offer up Holy Communion in reparation. During the month of June, devotion to the Sacred Heart was held every day.

In practice, this devotion became almost identical with the veneration of the Blessed Sacrament. It always gave him great delight when his Society was able to erect a new throne to the Eucharistic King. Though he loved poverty, he wanted his churches to be beautiful. The tabernacle had to be made of the finest materials. On great feasts, services were held with much pomp; and when there was exposition of the Blessed Sacrament, the altar gleamed in a sea of lights.

Long before Pope Pius X urged the more frequent reception of Holy Communion, the founder of Steyl had cultivated it in his Society. The brothers, the sisters, and the older students, as a rule, received four times a week. When the pope's new decree on daily communion came out, Father Janssen found it somewhat difficult to harmonize the views he had held for sixty years with the new practice; but he promptly published the decree and recommended its observation in all his houses and missions.

From the year 1884, Father Janssen devoted himself with greatest zeal to the special veneration of the Holy Ghost. It was Father Medits who gave him the incentive, and it was in the church of the Lazarists in Vienna that Father Janssen dedicated his whole person to the service of the Holy Ghost. He considered this as one of the greatest graces of his whole life.

He endeavored in every possible way to cultivate this devotion in his Society. He called the Holy Ghost the Father of his Society; to Him he dedicated the congregation of the Missionary Sisters, Servants

of the Holy Ghost; in His honor he built the magnificent Church of the Holy Ghost in St. Gabriel's; and upon his recommendation, several other beautiful churches — in China, South America, and Togo, and also the missions of South Shantung, New Guinea, and Japan — were dedicated to Him.

For years he published a supplement to the *Little Messenger of the Sacred Heart*, under the title, "Come, Holy Ghost." He encouraged his brother John to compile a number of splendid books in honor of the Holy Ghost. He ordered a relief tablet, representing the Sacred Heart and the Holy Ghost hovering above it in the form of a dove, to be made and put up in suitable places. The inscription — "Et Verbum caro factum est!" — points to the co-operation of the Holy Ghost in the incarnation of the Son of God, especially in the formation of His Divine-human heart. In this manner he tried to popularize the devotions. For the same reason he cherished the earnest wish that the Church would permit the representation of the Holy Ghost in human form, as with the Father and the Son.

In his letters he often mentioned this favorite subject, and usually ended his written communications with this phrase: 'In the love of the Holy Ghost, Yours . . .' The greater part of his *Spiritual Testament* also deals with this subject, enumerating once again all reasons for the zealous veneration of the Holy Ghost, speaking of the various methods of practicing and propagating this devotion, and finally describing the blessing that would result from it. "I have the firm conviction," he says in one place,

"that, if the Holy Ghost comes to be glorified more in the Church, He will also glorify the Church more and give her the grace that she needs to overcome all error and to so bring it about that there shall be, once more, but one Shepherd and one flock."

He gives a special recommendation to the writings of his brother John, and expresses the wish that three prayers composed by the latter shall remain in use in his Society. In conclusion, he makes a warm appeal to the priests of his Society not to disregard this favorite wish of his.

This extraordinary veneration of the Holy Ghost no doubt had a deep influence upon the life of Father Janssen, and was perhaps chiefly responsible for his unusual success in all undertakings. Cardinal Simeoni, Prefect of the Propaganda, said; "I am not surprised at the remarkable development of the Society of the Divine Word, for it reveres the Holy Ghost in a special manner."

* * *

Although the Blessed Trinity was the chief object of devotion in the spiritual life of Father Arnold Janssen, he also zealously cultivated the veneration of the angels and saints. Among the angels, he favored the seven spirits before the throne of God, the great archangels, and the seraphim. The first church which he built — the mother church of his Society at Steyl — is dedicated to the holy angels. In the nine lower windows of the sanctuary he caused the nine choirs of angels to be represented; in the rosette window above the organ, the seven archangels; on the high altar before the throne of the

Divine Lamb, symbols of the seven spirits. Three side altars were dedicated to the three archangels, St. Michael, St. Gabriel, and St. Raphael, after whom he also named his three first houses, those at Steyl, Rome, and Moedling.

In the rule of his Society, as drafted in 1891, he devotes a special chapter to the veneration of the holy angels, and enjoins that in every large house of the Society seven high masses shall be sung annually, in honor of the Holy Ghost and the seven spirits before the throne of God.

He often spoke of the guardian angels; and in his *Spiritual Testament* he says, "Let us revere not only our own guardian angels, but also those of our charges."

Regarding the Mother of God, he says; "Mary is revered as the foundress and protectress of nearly all religious communities. The Society of the Divine Word shall do likewise." Among the titles of the Blessed Virgin, he favored these two — "Queen of Angels" and "Immaculate Spouse of the Holy Ghost." The first house of the Society in North America, which was the last foundation authorized by him, received the name "St. Mary's Mission House."

Father Janssen not only said the rosary every day, but also made great efforts to spread this devotion. In the church at Steyl he established the confraternity of the rosary, with a procession on every first Sunday of the month. After the retreats given in his houses, every retreatant received a dozen rosaries

from Father Janssen, so that several thousand rosaries were thus distributed every year.

Among the saints of God, he chose the following as patrons: St. Joseph, the foster father of Jesus; St. Joachim and Anna, the parents of Mary; the holy apostles, Peter, Paul, John, and Andrew; the holy pope, Gregory the Great; the holy bishop, St. Augustine; and finally, the holy priest, St. Vincent de Paul. The last named saint he took as his personal model. He recommended the veneration of St. Joachim and Anna, especially for the sanctification of Christian families; and he had large pictures of them made and circulated abroad, particularly in South America.

The same veneration which he cherished for the saints of God, he also held for their relics. It always gave him great pleasure to receive relics for his houses; and on All Saints' day, each year he had them carried in solemn procession through the corridors of his houses.

* * *

Father Janssen was certainly a man of prayer. The objects for which he prayed and wanted others to pray revealed his truly apostolic heart. He considered it *small* to pray chiefly for oneself and one's own personal intentions.

Father Janssen himself composed many prayers, all of which breathe forth a fervent apostolic spirit. Towards the end of his notes, in the *Spiritual Testament,* he says:

"From my childhood, the prayer of intercession had been deeply impressed upon me. I understood

the necessity of prayer for others, especially for the conversion of pagans, heretics, infidels and poor sinners. It pained me that nearly all prayers in prayer books, and those for the Way of the Cross and public devotions, especially referred principally to personal wants. Of course, all must think that they are poor and need prayer. But if they, out of charity, offer up most of their prayers for others, the good God will hear them and give them doubly and trebly for themselves what they implore for others. . ."

He also extended his prayerful intercession to the poor souls in purgatory, recommending in particular prayers for deceased priests. We see from all this that prayers and other acts of piety occupied much of his time. And yet he was able to do an unusual amount of work also.

* * *

Father Arnold Janssen fulfilled with great fidelity the command of the Divine Master to pray without ceasing. As work did not keep him from being united with God in prayer, so likewise his many prayers did not keep him from working long and hard. A huge amount of work was demanded of him as the founder and superior general of two large missionary Societies with more than two thousand members; and this was especially true, since he was one of those characters who want as far as possible to do everything themselves, or at least to keep full control in their own hands. He generally worked far into the night, but rose punctually at four or half past four o'clock in the morning, to begin his heavy daily tasks with unremitting zeal.

In a letter to his brother John, he said, "I have but little control of my own time, for I must be at the service of many; and besides, I have from seven to eight classes and five or six spiritual conferences every week." In another letter, he says: "Poor me! I still have so much to do. Please pray for me, so that I may be equal to my tasks."

Father Arnold Janssen was very thorough in all things, and greatly disliked superficiality. He was not easily satisfied with his own work, nor with the work of others. "I do not like mushrooms," he said, "that shoot up during the night, but I like good solid trees that take time for their growth and grow firm roots."

To Father Superior Weig, in Japan, he wrote: "If you intend to build, you must devote much time to the study of the plans. The more carefully you consider every future possibility, the easier it will be to make a good decision. Even after much deliberation it is possible to make mistakes, but without deliberation they are sure to occur."

He carried out in practice what he advised others to do. Before he made a decision, granted a permission, or wrote a letter, he thought the matter over very carefully and prayed. It often happened that, in cases where the petitioner expected a favorable reply, he would instead get a dozen or more new questions to answer.

This mode of working protected him against the consequences of hastiness, but naturally retarded the quick discharge of his duties. He realized this quite well himself, and regretted that he was not able to

work faster. "Letter writing," he said on one occasion, "is three times as easy for Father Blum as for me." Despite these handicaps, Father Janssen accomplished a great deal through his exemplary industry and perseverance.

In all his work he was very accurate, neat, and orderly. His handwriting was fine, a bit stiff, but very legible. He had all important documents prepared in duplicate, and retained the originals. During the last fifteen years of his life, he employed a priest as secretary; and finally, two were required.

To facilitate a clear survey, he was in the habit of numbering the paragraphs, even in his personal letters, and was pleased when the same was done in the answers he received.

Diligence and promptness were duly recognized by Father Janssen. Though usually sparing with his praise, he gladly expressed his approbation and thanks in such a case. He tried in every way to imbue the members of his Society with the same spirit of cheerful and indefatigable work. The only honor he sought and wished for them was the reputation of being thorough and diligent laborers in the vineyard of the Lord.

4. His Apostolic Spirit

Narrow minds and selfish hearts are incapable of love for the missions. The founder of the Steyl mission work was imbued with the spirit of the apostles. He lacked, it is true, those magnificent external gifts that awaken admiration, but he did not lack the great heart and the all-embracing love of a true missionary. We have become acquainted with the outward manifestations of his zeal; let us now learn a little of his apostolic spirit.

Mission work among the pagans was the chief aim of his life. For this reason he gave up his pleasant position as teacher in Bocholt. His desire to spread the kingdom of God he also tried to communicate to others. For this purpose he began the publication of the *Little Messenger of the Sacred Heart*. At the end of the first year, he wrote: "Let us hope that the *Little Messenger* has succeeded in sowing good seeds here and there, and above all, that it has helped to create a greater longing for the propagation of the true faith. . ."

This holy longing impelled Arnold Janssen himself to awaken missionary vocations before he thought of founding a mission seminary. Whenever he spoke of this subject, he became truly eloquent. Thus he writes, in concluding a description of the death of Father Augustine Chapdeleine, who was martyred in China, on February 28, 1856:

"How well has he lived who has sacrificed his life for God! What an altogether different personality Father Chapdeleine has become in China! — founder of several new Christian congregations in a pagan land, the first apostle of a great province, a glorious martyr who, through his example, has edified millions and who shall live forever in the memory of his country and in the history of the missions!. . . Would that many a priest or candidate for the priesthood, who understands the greatness of the missionary calling, take this to heart."

To increase the number of missionaries of the true faith, Father Janssen labored for the establishment of a German mission seminary; and filled with confidence in Divine Providence, he finally took hold of this difficult task himself. He succeeded, and then tried to instill his own great zeal into the young men intrusted to his care.

He had founded his Society for the foreign missions, and this purpose was to remain, under all circumstances, its first and foremost task. In the statutes of 1891, the first printed rules of his Society in which his own mind is clearly reflected, he decrees:

"All must work with great zeal for the salvation of souls. No other work is so sublime, so important, and so comprehensive as this. . . We consider the propagation of the faith and the conversion of the pagans as the special purpose of our Society. Therefore we must endeavor to spread the light of faith in those vast regions where idolatry still keeps innumerable souls under the sway of Satan. . .

"Let all our members know that they are called to propagate the faith; but each in his place, for there are diverse graces, but the same spirit. Every one should go, promptly and willingly, wherever he is sent by the superior general, — even to the most distant countries. Frequent prayers for the conversion of the pagans shall be said. In particular shall the priests of our Society, every year, say seven masses in honor of the Holy Ghost, for the conversion of the heathens, especially for those in our missions. The other members shall frequently offer up Holy Communion for the same intention."

Also in his *Spiritual Testament,* he strongly emphasizes this point: "May God the Holy Ghost help us to accomplish this purpose according to His holy will, in wisdom and devotion. The more we imitate the example of Jesus, in combining work and prayer, the more certain we shall be of success."

Nevertheless, the missionary zeal of Father Janssen was by no means one-sided. He wanted, as he expressed it, to work for all the great intentions of Jesus, and therefore kept his eye, hand, and heart open for all the religious tasks of the Church, at home and abroad.

We have heard with what zeal he worked for a good press, and for the furthering of retreats for priests and laymen. "The foreign missions," he says in his *Spiritual Testament* (39), "remain our chief purpose. Still, the heretics are closer to us, because they are Christians and must be led back to the unity of the Church. . ." In another place, he says: "We should not scorn to work in Catholic

countries, especially in those where religion is on the decline. Here we are dealing with baptized Christians who, therefore, have a greater claim on us than others."

The founder of Steyl clearly understood the importance of the religious school at home; and that he did so is proved by the fact that he gave up six of his priests for the conducting of the Catholic Normal School, in Vienna.

It was Father Arnold Janssen's ardent wish that his Society have an opportunity to be of service to the priesthood, not only by training young men, but also by promoting the religious spirit in other priests. For this reason he opened his house at Steyl for the retreats of priests, took charge of several clerical seminaries in South America, and supplied some priests to Bishop Doebbing, of Nepi and Sutri, near Rome, although he could scarcely spare them.

To illustrate his solicitude, we shall quote a few more passages from his *Spiritual Testament*:

"Our priests shall frequently speak of the great dignity of the priesthood, and shall try to increase through their own zealous priestly lives, the esteem of the faithful for the clergy. They shall give retreats for priests. . . Shall pray and have others pray for them, in order that they may preach the Word of God in a spirit of lively faith, that they may celebrate the Holy Sacrifice in a worthy manner, and may administer the sacraments with zeal and devotion. They shall pray for deceased priests, in order that they may soon be admitted to the presence of

God. They shall omit everything that secular priests may rightfully take ill of them; especially shall they refuse to meddle with things that do not concern them. They should give them a good example in all things, — for instance, in diligent study, in maintaining the right principles of the Church, in the manner of holding Divine services, in simplicity and modesty of conduct, and in mercy towards the poor and the sick."

The great esteem in which Father Janssen held the priesthood filled him also with great reverence for the authority of the Church, and especially that of the Holy See. He often prayed for the pope, the bishops, and for all priests. He composed a special prayer for the members and candidates for the priesthood and the religious state, and made it a part of the evening prayer recited in his religious congregations. He was deeply convinced that the spiritual welfare of the world depended upon a zealous clergy. This same conviction explains his courage in asking for a special audience with Emperor Francis Joseph of Austria, and addressing the monarch thus, according to the testimony of Father Medits: "Your Majesty, the Church of God is your strongest support. As long as you protect the Church and give Austria-Hungary good bishops, the throne of your Majesty will stand firm. Therefore, I beg in the name of God that your Majesty will always give the Church good bishops."

The good old emperor must have listened with surprise to the frank words of this strange priest: but he evidently did not take them ill, for, shortly

afterward, he granted the Society of the Divine Word permission to open a house in Austria, and later visited St. Gabriel's.

Father Arnold Janssen rejoiced at all good works, no matter by whom they were performed. Wherever he could, he promoted the success of others, especially those of other religious orders and congregations. We have already mentioned several such instances.

It was Father Arnold Janssen's greatest desire to work in harmony with other religious communities. "We owe much to the Lazarists," he writes in his *Spiritual Testament;* "let us always remember this, and regard them as our dear brothers. Semenenko, the founder of the Resurrectionists, was a good friend of mine; may our three societies therefore always remain closely united."

No one ever heard Father Janssen voice the fear that other communities might harm the progress of his own; and he would not have tolerated such expressions by the members of his Society. His heart was filled with that wonderful apostolic sentiment voiced by St. Paul: "But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice" (Phil., 1:18).

Cherishing such noble sentiments himself, it must have been very bitter for Father Janssen to meet with religious narrow-mindedness and smallness on the part of others. And yet he very often had to suffer through such conduct. As a rule, he bore all in silence and prayer; but at times he also spoke out his convictions with great frankness.

When, in the beginning of the nineties, religious orders and congregations were allowed to return to Germany, and the founding of new mission houses was undertaken, there were many who feared that the home dioceses would suffer through them. In this decisive hour, Father Janssen wrote a *"Pro memoria"* to all the German bishops, in which he explained the situation and proved that work for home and foreign missions must always go hand in hand.

When the mission house of Holy Cross in Silesia was founded, and similar fears were voiced (namely, that the mission house would decrease the vocations for the secular clergy), Father Janssen wrote to Cardinal Kopp. In this letter he said:

"It is true, your Eminence, that, besides the foreign missions, there are great and important interests at home that must not be allowed to suffer; and I am confident that they will not suffer. For it is the same God that provides for all, according to the disposition of His Divine wisdom. It is He who inspires vocations, and it is also He who disposes the hearts of the faithful to charity. During the last fifteen years, vocations for the missionary and religious life have greatly increased, but the vocations to the secular priesthood have increased even more. The word of Christ, 'Go ye and teach all nations!' must be fulfilled."

We can plainly see that in Father Arnold Janssen the idea of the missions revealed itself in its purifying and idealizing power. With his ever-increasing love

for the missions, his heart also widened for all the interests of Holy Church.

Father Medits records the trials and struggles of Father Janssen in the founding of St. Gabriel's. Day after day, for many weeks, he went from one high official to another in Vienna. Frequently he had to wait for hours in the ante-chambers, and finally to return to the Lazarist convent thoroughly exhausted. When Father Medits expressed his sympathy on these occasions, he would reply: "Be still, dear friend! Good works require sacrifices, and God and the souls deserve that we make them."

5. Guide and Father

Providence had placed Father Janssen at the head of two large religious congregations, and he, in turn, considered it to be his chief task to imbue them with, and confirm them in, the proper spirit, and to be to all the members a true spiritual guide and father.

The astoundingly rapid development of both congregations was, of course, a source of great joy to the founder; but their internal growth concerned him much more. Among the means for conserving the proper spirit, he recognized as all important the consideration that great care should be taken in the admission of candidates, and that strict probation should be observed before the taking of the vows. Very frequently he cautioned the superiors against false kindness, and gave them detailed regulations

about the manner of procedure. He did not content himself with merely giving these regulations, but insisted on their strict observance. He was not sparing in admonitions and vigorous reprimands, when he found that matters of this kind were treated lightly. Although his whole character became much more mild with increasing age, he maintained his earlier rigor on this one point, and in fact seemed to grow rather more severe than indulgent. He was convinced that, if his work was to endure, unfit or doubtful candidates must be dismissed in time.

His great interest in this matter can be judged from a long encyclical letter which he wrote to the superiors of the Society in Europe and in the missions, during the year before his death. In the introduction to this letter, he says: "Experience shows that many religious societies have, in the course of time, deteriorated much in zeal and discipline. We cannot help fearing that the same danger may threaten us. Therefore, all, especially the superiors, must endeavor with the grace of God to escape this danger, through prudence and determination."

He advises the superiors to obtain accurate information about the candidates,—not to rely upon their own judgment alone, but to consult those who know the candidates best.

At the end of the letter, he says: "The blessing of God on a religious society depends upon the faithfulness of its members in the discharge of their duties. Its influence will be greatly curtailed if unfit persons are admitted to membership. St. Francis Xavier badly needed more men for the great tasks he had at

hand, and yet he demanded the greatest strictness in the admission of new members. Many other holy men and women have repeated his warning. Let all of us do what is necessary in this regard" (letter of December 3, feast of St. Francis Xavier, 1907).

Besides employing such external means for preserving the proper religious spirit in his Society, he recommended, as an internal aid, their training in the love of sacrifice.

In a letter of January 29, 1906, addressed to all spiritual directors, he says: "Blessed is the community in which the spirit of sacrifice prevails. There it will not be difficult for the superior to guide and lead those of whom he has charge. . ."

He was firmly convinced that this cultivation of the spirit of sacrifice must begin early. He insisted that the students, from the lowest classes up, were to be trained systematically in this spirit. He directed that all students were to take part in sweeping and scrubbing, in the folding of the magazines, and especially in the work of caring for the institution grounds. Plain living and self-denial were his ideals in the training of youth.

"Which parents train their children best," he writes in a letter (September 12, 1905) to his councilors, "those who meet every wish of the children, or those who keep their wishes within reasonable bounds? No doubt, the latter. Does not the same hold good for the mission students? Must they not be reminded that the craze for pleasure, as it prevails in the world, is unsound?. . . Deputy Groeber recently made the statement that it is one of the bless-

ings of Christianity that it makes its adherents contented and teaches them to make sacrifices. Let all our prefects take care to inculcate these serious and necessary truths. . ."

* * *

The true spirit of sacrifice in a religious community is chiefly maintained by the three vows. Whoever is faithful in the strict observance of these will be faithful in every other virtue.

Father Arnold Janssen was a model of simple living and economy in the use of the goods of this world, and he did everything to foster and preserve the same spirit in the members of his congregation. They were to be modest in their demands regarding their rooms, clothes, and food. For the same reason, he did not favor much reading of the daily political papers. The brothers in particular were expected to content themselves with the reports contained in the weekly papers.

Voluntary poverty is surpassed in value by the vow of chastity. Father Janssen fully understood the importance of this virtue for a religious community, and in particular for a missionary society. He often spoke of it in his conferences. "Chastity," he used to say, "makes the heart strong and cheerful. . . Christ paid a special price of blood and sufferings for virginal souls" (conference of March 4, 1894).

He insisted that anything which might furnish external or internal protection for this virtue should be used. Therefore he favored the special veneration of the Blessed Virgin and of St. Aloysius; and encouraged, more than anything else, the seeking of

wise guidance and counsel from prudent confessors. He himself composed a lengthy instruction for the confessors of his Society, for the treatment of this important matter. This treatise proves how great was the importance he attached to the virtue of chastity for all phases of life: it is a truly admirable work in its clearness and prudence; and members of other religious orders, who subsequently became acquainted with it, stated that they would welcome its introduction for the use of their own confessors.

Of the three holy vows, Father Arnold Janssen considered that of obedience to be the most important, because it implies the sacrifice of the most precious possession of man, — his free will. "He declared in one of his conferences that, according to St. Catherine of Genoa, 'self-will does more harm than all the demons of hell, for they have not the power to lead men to hell, but self-will has.' "

Father Janssen possessed very great authority in his congregation. The fact that he was its founder no doubt contributed much to this unusual position; but his calmness and prudence commanded still more consideration. He was no respector of persons: all had to be faithful in obedience. Even toward his brother John, to whom he was greatly devoted, he always remained the superior in all matters that concerned the conduct of affairs: and when, on a certain occasion, John made a somewhat impatient request, Arnold gave him a severe rebuke.

* * *

Father Janssen purposely limited the powers of local superiors, in order to force them to keep up constant communication with him. He disapproved of any action that seemed inspired by too much independence, and never hesitated to bring his displeasure to the attention of those whom he considered guilty in this regard; but he always used calm and kindly language in his letters of reproof.

The letters which he wrote to local superiors, in order to instruct them in the manner in which they were to deal with the faults of others, reveal his own principles and practice as superior. They are so characteristic of the man that we shall quote at least a few passages from them. To a newly appointed superior in the missions he wrote:

"First of all, pray with great confidence to God the Holy Ghost. Since you have acquired your office in a legitimate way, you have a right to expect that He will help you in administering your office. Never lose courage, though you encounter discontent or even disobedience. Never become vehement. No matter how a subordinate may treat you, you will be the victor if you remain calm and learn to wait for a more propitious moment. Listen to the advice of others, especially of your councilors: reflect in humility, when you are criticized; but in all things uphold the right principles" (letter of October 28, 1898).

The same thoughts recur in many of his letters, and may be summarized in these words: 'A superior must treat his subordinates with courage, patience, and kindness.'

To a superior who had difficulties with his subordinates, he wrote, among other things:

"A superior who has difficulties must remember that he himself is not all that he should be. The office of a superior is difficult. It is not enough to be just, but one must do many things to win the confidence and good-will of his subordinates.

"A superior should not hesitate to give praise where praise is due, and should invite his subordinates to approach him with confidence in case of difficulties."

Younger superiors, too, should be judged more leniently:

"Youth is a disadvantage to a superior, but it is one that grows less every day. And if such a one has an open mind and humble heart, he often learns more in one year than others in three or four. . .

"When the faults of a subordinate are criticized his good qualities and all circumstances in his favor should also be considered."

To a superior who tried to eliminate abuses in too forceful a manner, he wrote:

"Love and confidence can not be forced, but must be sought with the help of God and through proper conduct. The human heart is a strange thing, and will not be conquered except through much indulgence, love, and kindness. A superior must be able to hear and see much, but without letting others know at once what is displeasing to him. He should rather wait for a favorable opportunity to mention his observations."

* * *

However, the patience and kindness which the superior general so often recommended were not to degenerate into weakness. Principles were never to be sacrificed. He was very determined to keep his Society untouched by dangerous modern currents of thought. He had what a Roman prelate on one occasion called "a Catholic nose." He did not allow his priests to read Professor Albert Ehrhard's book, "Catholicism in the Twentieth Century," until a thorough and critical commentary on it was available; and then the Fathers were required to read the commentary and criticism first.

On this occasion he sent to one of the superiors the following "Principles Regarding the Reading of Books" (Encyclical of April 5, 1902).

"Many things may be read without harm, but by no means everything. It is particularly dangerous to read too many books by our adversaries, and too few of our own. . . A priest must warn others against the reading of bad books, and he is bound to apply the same principles to himself: otherwise, it may happen, as it has so often in history, that he will become entirely corrupt, or at least suffer much through a weakening of his principles. Special attention must be paid to books that endanger faith or good morals, and consequently to the writings of certain subtle enemies also. . . Very dangerous likewise are books written by Catholics, but inspired by certain contemporaneous currents of thought which are apt to spread wrong tendencies in religion. It is the duty of the superiors to watch over their subordinates. After they have once absorbed the poison

of false opinions, and have defended them for some time against others, it is very difficult to cure them. Examples of this kind are the doctrines of Jansenism in France, and Febronianism and Guentherism in Germany and Austria. At last, in these cases, ecclesiastical authority supplied the remedy, but only after serious damage had been done. . . It is the purpose of the religious authority enjoyed by a superior, that it shall be exercised to guard his subordinates just as the fruits of a garden are guarded against thieves and robbers by means of hedges and barriers. If in a special case it seems necessary to order a much disputed book, permission to read it should be restricted to those who really need it. In general, the superior should be guided by the following principles: Even when a book is much disputed, one is not always under the necessity of reading it, especially when it contains errors that are propounded in a captivating form and intertwined with much that is true. . . It usually suffices to know what is erroneous in the book. And this can be learned from answers to these veiled attacks, written by competent men."

* * *

Father Arnold Janssen's main rule for himself and others was: 'Above all things, have God before your eyes.' "I beg of you," he writes to a superior in South America, "to face the future with confidence. Try above all to please God, and do not fear too much to displease men. If a superior is generally friendly, does not offend, and energetically tries to do his duty, the Lord will come to his aid; and if he

should now and then hear some harsh words of reproof, it does not matter very much."

In his demands upon subordinates, a superior must be guided by common sense and must not expect the heroic. To a superior in the missions he wrote:

"In your administration you are not bound to demand the ideal. On the contrary, a good superior must consider the weakness of men. God does not expect more than is reasonable and possible. . ."

The most important thing in a superior is his good example. All that knew Father Superior General, also knew how seriously he took this duty himself, and how insistently he inculcated it in the local superiors. "A superior must know," he declared, "that he is closely watched by his subordinates, and that for a successful administration he needs authority; and this authority is harmed by his faults. True respect cannot be secured by assuming airs and demanding service, but rather by true virtue. . ."

As these quotations prove, Father Janssen, made heavy demands upon the virtue of the local superiors; but when he saw that they were trying their best, he gave them unmistakable signs of his appreciation and fatherly affection, knowing as he did by experience how hard it really is to be a good superior. He was convinced that all, or nearly all, subordinates have good-will, even though they speak a word of criticism here and there. No amount of success in the missions could, in the eyes of Father Janssen, make up for a lack in the true spirit of piety. "I think it is a very good idea," he answered one of the supe-

riors, "that you oblige all the missionaries, to spend a month every year at some central station, there to make their retreat. This is done in China, with much success. . ."

"Experience shows," he writes to another superior, "that it is very important for young priests to become associated with an older man whom they can copy in many ways. . ."

"Let us be convinced," he wrote during the last year of his life, "that most of the good accomplished, so far, has come as the result of God's blessing; and this blessing becomes all the greater, the more we try to live according to the spirit of the Faith. . ."

An object of special solicitude to Father Janssen was the relation between the priests and brothers of his Society. Though their tasks differ greatly, he expected them to hold one another in mutual esteem and affection, as sons of the same Mother. The same mutual charity was to characterize the relations of superiors with their subordinates.

To a superior who had many dealings with officials of the government, he wrote: "In dealing with these men, act with a certain nobility of demeanor, always remembering your position and theirs. It is well to be reserved, but you must also be able to speak frankly, when occasion arises, but without hurting their feelings. . . You must speak with respect, but never flatter. . ."

Father Janssen was a noble character, and he tried to carry out all these principles in his own life and conduct. Of course, he did not succeed in pleasing all. His peculiar characteristics of manner frequently

aroused criticism, but his purity of intention was never questioned. Those who knew him intimately knew that this man with the iron will had a kind and sympathetic heart.

* * *

Father Janssen was very attentive and courteous toward all. He was in the habit of giving others pleasure by small presents, such as a holy picture, or other unostentatious offerings. When he was in Rome for the last time, he once more visited the sanctuaries of the Eternal City. One day he invited the brother cook of the college to accompany him; and for hours he explained to him every point of interest.

No matter how busy he was, he received all callers with kindliness. The older members of the Society remember many occasions of fatherly interest manifested by Father Janssen toward brothers, postulants, and servers.

Whenever it was impossible to answer a letter personally, he wrote one letter to a number of persons, and addressed it with a heading and salutation to all, In such a case, each of the addressees, upon receipt, was obliged to mark the letter as read by him; and finally the letter was returned to Steyl.

As soon as Father Janssen found out that one of his men was sad and depressed, he took great pains to cheer and relieve him. Many that came to him in spiritual trials and temptations found great relief and peace. To a priest in South America, who, despite many fine qualities, encountered certain difficulties and felt discouraged, he wrote: "I know that you

have experienced many annoyances, and I heartily sympathize with you. But I hope you will remember what the Bible tells us, that not even a sparrow shall fall from the roof without the will of God, and that to those who love God, all things are bound to work together unto good. This is true concerning all happenings, even those caused by others. God wants us to see in all things His fatherly hand. . . In this manner the bitter things of life do not become bitter things of the spirit. . . I think much of you, dear Father, and hope that you are one of God's favorites. . . Do not get discouraged, and all will be well."

* * *

The fatherly kindness of Father Janssen toward the sick was particularly marked. He insisted that all seriously ill should receive every attention for body and soul. Above all, they were to receive Holy Communion frequently, were not to be left alone for long, and were to be supplied with good books and cheered by flowers and edifying pictures on the walls.

When at Steyl, he visited the sick almost every day, prayed with them, cheered and blessed them. During his visitations at other houses, he often wrote about the sick in his letters. At one time, when the condition of health among the mission sisters was rather poor, he wrote a lengthy letter to the superior, to give instructions regarding the care of the sick. "See to it, with motherly care," he said, "that the sisters get enough exercise.. . . wholesome food (good soups, especially, such as pea and bean soups). . ."

In case of death he was full of sympathy, though this sympathy was always tinged with the supernatural. He was deeply touched by the death of his first helpers — his brother John, the Fathers Eikenbrock and Holthausen. When Mother Josepha, the second superior general of the sisters, died, he wrote to the sisters from St. Gabriel's, where he chanced to be at that time: "Just as I was going down to the crypt, to say some prayers, Father Wegener handed me the telegram announcing the death of Sister Josepha. I at once prayed the stations and a few rosaries for her. Her death is a great blow to me,. . . and also to the sisters, who have lost their good Mother — one who rightly deserves the name of a co-foundress of the Missionary Sisters, Servants of the Holy Ghost. . ."

In summarizing our impressions concerning the character of the founder of Steyl, we may safely say this: that Father Janssen appears to us as a man noble and just, unselfish and loyal to duty, and deeply pious. His sole endeavor in life was evidently to fulfil the will of God. Though we may rightly admire the success of his labors, we are compelled to esteem his virtues even more. They make him a model for all his co-workers, as they have made him a savior for innumerable souls. He was like the good and faithful servant who deserved to be placed over many, and, after the hard labors in the vineyard of God, to enter the joy of his Lord.

Convent of the Missionary Sisters of the Holy Ghost of Perpetual Adoration

PART SEVEN

To His Eternal Reward

*

1. Evening Draweth Nigh

ON NOVEMBER 5, 1907, the Society of the Divine Word celebrated the seventieth birthday of its founder. It was a great family feast which gave the 399 priests, 725 brothers and 494 sisters an opportunity to express to their spiritual father their filial gratitude and affection. Letters of congratulation were received from all over the world.

Nowhere was the day celebrated with greater affection than in the mother house at Steyl. The presence of Bishop Henninghaus, who was in Europe at the time, added greatly to the impressiveness of the occasion. In his address, the bishop summarized the life work of the venerable founder:

"I come in the name of forty thousand Chinese Christians," he said, "who owe to you, Father Superior General, the grace of the Faith and who pray for you today; I come in the name of forty-three thousand catechumens, who also are grateful to you; and I present to you more than one hundred and fifty thousand infants' souls, to whom the gates of heaven have been opened by baptism before death: these ransomed souls also are praying for you. Thus the motto, 'I have chosen you that you go and bear fruit,' has come true."

In the midst of these manifestations of joy, the white-haired founder sat quietly musing. He lis-

tened to their congratulations, to words of esteem and gratitude, and smiled benignly, while before his mental eye passed the seventy years of his life, like so many heralds of Divine mercy and kindness. He saw himself again in the bosom of that pious family which had laid the foundation of his life's happiness; saw how the Lord had smoothed for him the path to the priesthood, how He had prepared him for his life's task, step by step; how He had finally chosen him as His instrument to give the Church of God two new religious congregations which were destined to lead hundreds of thousands of poor pagans out of the night of heathenism to the light of eternal salvation.

When Father Janssen rose at the end of the celebration, to utter a word of thanks, he could not refrain from pronouncing a "magnificat" on the love of God which had filled his life with so many benefits. In words of touching gratitude he praised the fatherly kindness of God, which, from the day of his baptism to the present hour, had revealed itself so bountifully in His imperfect and unworthy instrument. He laid special stress upon the grace of his priestly and religious vocation, and spoke of the great good fortune that had been his, to lead more than four hundred candidates to the portals of the sanctuary.

Replying to the numerous congratulations, Father Janssen published a letter of thanks in the "*Nuntius Societatis*," in which he says:

"For all these manifestations of love I extend my cordial thanks. They come from souls who look upon me as their spiritual father, and whom I love

in God as my dear sons and helpers. . . But I cannot accept all the praise that has been given me. . . I know that I have duties towards all of you, and I beg your forgiveness for all the mistakes and faults I have committed in the discharge of my duties. I pray to God that, for the sake of the prayers which you have all sent up to His throne on this occasion, and despite any singularities that may be mine, He will grant me the grace and power to fulfil these duties ever more and more faithfully, and thus to prepare myself for death.

"When I began the Society, the general opinion was that the work would fail. And those who thought so were perfectly right when they regarded my own insignificant person. Nevertheless, it has pleased the Lord to let the work succeed, and in a measure which I would never have thought possible."

Then he briefly reviewed the work accomplished in the thirty-two years which had passed since the foundation, and admonished all to continue to work in the same spirit. "The more the servants of God try to sanctify themselves, the more will He bless their prayers and sacrifices. . . We serve a great and exalted King, who rewards His servants not royally but divinely. . . Revere especially the Holy Ghost. Cardinal Simeoni, prefect of the Propaganda, once said of us: 'It is no wonder that you have so much success, for you revere in a special manner the Holy Spirit. I added: 'This blessing of the great Father of love, of light, and strength, will rest on the Society as long as it continues to revere and love Him and zealously spreads this devotion.' He expects this of

us, and will withdraw His blessing when we become unfaithful in this.

"I conclude by giving you all my priestly and fatherly blessing. May God the almighty and all-merciful, the Father and the Son and the Holy Ghost, bless you. May the grace, love, and joy of the Holy Spirit be always with you all. Amen.

ARNOLD JANSSEN, *superior general.*"

* * *

Among the many wishes received on this occasion, the most frequent was, of course, that he should continue his work for many more years; but this wish was not to be fulfilled. The health of the seventy-year-old founder had been failing for some time.

Arnold Janssen had been sickly in his youth; even at the time when he founded Steyl, many thought that he was consumptive and would soon die. However, from that very time on, he became much stronger and able to do exhausting work. During the years of 1884 and 1900 he suffered severe attacks of pneumonia, and in 1894 he temporarily lost his speech; but he always recovered completely. After he had reached the age of sixty-five, he seemed exceptionally well, and the prediction of a ripe old age appeared well founded.

Unfortunately, about Christmas time, in the year 1904, diabetes began to develop. He had never spared himself during his life; and so he could not be induced to slacken his work and employ special means to check the disease. He celebrated his seven-

tieth birthday in comparative vigor, but there was a noticeable decline.

In the middle of February, 1908, he started on his annual visit to Austria. Though suffering, his sense of duty urged him to continue his labors. He stayed at St. Gabriel's until the twenty-third of June. During that time he wrote no less than seventy-one letters, many of them quite long, to his assistant and councilors, besides keeping up the correspondence with the other houses in Europe and the missions. We can easily understand that, under these circumstances, his disease made rapid progress.

Hoping that the wholesome mountain air would benefit him, he finally decided to go to St. Rupert's. Before he left St. Gabriel's, he said farewell to the priests, in the following words:

"I am about to leave this house, but do not wish to do so without saying a few words to you. First of all, I thank you for all the love and kindness you have shown me during the four months I have been staying here. I am sorry I could do so little in return, because I was detained in my room. . . It may be that this is the last time that I can speak to you. I do not know whether I shall come back next year, or not. Perhaps I shall never again see this house and the sanctuary of the Holy Ghost connected with it, both places which are very dear to me. There may be a change for the better, and perhaps I shall live to the next General Chapter; but I doubt it. It appears to me that death is coming ever closer to me, and therefore I have a desire to prepare myself for it. I must ask God to let me complete what seems most

necessary for the welfare of our dear Society, and I ask you to support me with your prayers."

Then he spoke of the blessing of God that had accompanied him and his work for thirty-three years, and admonished all most urgently to cultivate the good religious spirit, and recommended to them once more his favorite devotion — the special veneration of the Holy Ghost.

* * *

When the councilors at Steyl learned of the alarming physical condition of the founder, they made great efforts to induce him to give up all work and for six weeks take the baths at Neuenahr on the Rhine. But Father Janssen did not have much confidence in such a cure at his age, and refused to take it. Now the assistant general, Father Blum, sought to influence him through Bishop Dingelstad of Muenster, who suffered from the same disease and was an old college chum of the founder. The bishop answered: "I wrote at once to my dear old friend, and told him that Cardinal Fischer goes to Neuenahr tomorrow, that I will follow next week, and that he should come, too, because 'tres faciunt collegium' " (letter of July 5, 1908).

However, even this friendly and urgent invitation could not bring Father Janssen to change his opinion and his plans. He still hoped that St. Rupert's would bring him relief, and stayed on till the sixth of August. There was a slight improvement, but his condition remained serious. In taking leave of the inhabitants of St. Rupert's, he said: "As you know, I am suffering from an incurable disease which

will soon bring about the end of my life. I have remained here a little longer than usual, to strengthen my health in the mountain air; and I have succeeded somewhat, but I do not know how long the change for the better will last. It is possible that I shall live a few more years, and return to you; but it is also possible that this is the last time I am to be here. I have said farewell at St. Gabriel's, and wish to do so here, also. I beg of you that, when I shall be no more, you will continue to fulfil all your duties and help the superiors in their difficult office. This morning I offered up mass and communion to God, asking that he would grant me time to do what still is to be done, and thus prepare for the Great Beyond, where, soon after death, I hope to be united with Him."

From St. Rupert's, the superior general went to St. Wendelin's, and remained there until the end of September. Mentally he was still quite fresh and able to do an astounding amount of work, but his physical condition grew steadily worse.

Yet the patient was in a contented mood, and even cheerful; and during the months he spent at St. Rupert's and St. Wendelin's, he made numerous attempts to write religious verse. He admitted that he was a poor *singer,* but his pious heart sought for an outlet for the sentiments of love and gratitude that flooded his soul in the evening of his life. There are thirty-three poems extant, which were written during that period: some of them are quite long, and all reveal his childlike confidence and faith in God.

These poems and his whole conduct during the last months of his life plainly show that death had no terrors for him. He looked forward to it in perfect resignation and peace. Despite his growing sufferings, he would not give up the duties and cares of his office, but persisted to the last in the service of God. However, the thoughts of his mind and the longings of his heart already dwelt in a better land, and the light eternal shed its dawning rays over the last hours of his earthly life. In this mood of holy expectation, Father Janssen returned to Steyl in September.

2. At Rest in God

Soon after his return to Steyl, his strength seemed to fail very rapidly: the disease had evidently entered upon its last stage. The assistant general, Father Blum, was forced to take over the direction of the Society, and the two general councilors, Fathers Auf der Heide and Bodems, devoted themselves entirely to the service of the sick founder. To them we owe most of the following details referring to his last days.

The day before All Saints', Father Janssen said to Father Auf der Heide and his secretary Father Stolte, at dinner: "I do not know what will become of me. There is a change taking place in my system; I am afraid I shall have a stroke. You must have noticed how uncertain I was in my movements this morning."

That evening it was noticed that the sick man was unable to recognize certain dishes in front of him on the table. When questioned as to his feelings, he answered, "I am contented."

But the next morning, the feast of All Saints, the superior general did not appear at once in church for morning prayer. He was late, a thing that had never happened before. After the meditation, he left the chapel, returned after a while, and then left again. Finally, he asked Father Auf der Heide to give him Holy Communion, because he was unable to celebrate mass. When Father Blum conducted him back to his room, he noticed that the superior general was slightly paralyzed on the right side.

On All Souls' day he again received Holy Communion in the chapel. As his condition became worse towards evening, it was suggested to him that he should receive Extreme Unction. He declared himself ready at once, and Father Blum anointed him. Then Father Blum thanked the superior general for everything that he had done for all his spiritual children, and asked him to give them all his priestly and fatherly blessing. The patient lifted his hand and in a loud solemn voice gave the blessing requested.

Gradually the sick man recovered somewhat, but often spoke of his imminent death. His thoughts were nearly always centered on God. Frequently he was heard to say, "O Jesus, for Thee I live, for Thee I die; Jesus, Thine I am in life and death: *fiat voluntas divina!*"

He always said the quarter-hour prayer at the stroke of the clock, or gave a sign to those present to

say it. It was touching to hear him say, "O God, have mercy on me, a sinner!" "The Lord is full of love and meekness; I owe Him many thanks. Oh, how good is God!"

To leave a little souvenir to the members of his societies, he began to sign his name on little holy pictures, with the left hand. He did not succeed very well, and in most cases he produced only a scrawl that had little resemblance to his name. Nevertheless, he continued and signed about 1000 pictures.

The secretary was necessarily called upon to respond to the numerous letters of condolence which arrived from bishops and cardinals. In the reply to letters from the Holy Father and Cardinal Gotti, Father Janssen ordered that this remark from him should be added: "I do not fear death; I am ready to die!"

He also tried to write letters to several other people. To one of the superiors in the missions he dictated the following, which is characteristic of his mental condition in those days:

"You can imagine how gladly I would write you a few lines with my pen; but my hands are entirely paralyzed, and you will not take it ill that I must dictate to others what I have to say. I assure you that I am satisfied with everything that concerns me. For it is God alone who ordains everything . . . In case He should send me something even more trying, I shall not lose courage. His will be done in all things. I adore Him in time and eternity.

"I must give you a special praise: you were always loyal to the Society and devoted to me. You always

tried to promote the honor of God, and always worked zealously in the vineyard of the Lord. Accept for that my sincerest thanks. Continue to work in this manner. Do not doubt that these are my words, for every line has been read to me, and I have approved of each of them expressly. May you prosper and be abundantly rewarded for your zeal! Tell the Fathers, Brothers, and Sisters in your charge that I thank them for the prayers they have said for me, and for their loyalty to the Society. Let them, too, continue to work with zeal in the vineyard of the Lord; for they know only too well how much more is to be done before the kingdom of Christ on earth is fully established. Hell makes extraordinary efforts to ruin souls; do not let these evil spirits outrival you in zeal . . . All must work in unity, if the Gospel is to bear fruit.

"In conclusion I give you all my priestly and fatherly blessing and beg you very earnestly to pray for me, in life and in death. I shall also pray for you as soon as I shall be called before the throne of God, where, as I hope and pray, we shall see each other again.

"With kindest regards, in the love of the Holy Ghost, I remain your spiritual father,

ARNOLD JANSSEN" (letter of Nov. 16, 1908).

* * *

On the eighth of December, the feast of the Immaculate Conception, he vividly remembered the sisters. This was the day of their founding — the day on which, in previous years, he had often conducted

the ceremony of reception and taking of vows. Now he could do so no longer; but in order to give the sisters some pleasure, he dictated the following letter to the cloistered division:

"Dear venerable Sisters,—

It gives me great joy to greet you cordially in Christ Jesus, our Lord. I hope that soon the last moment of my life will come. Despite my sinfulness, I hope I shall not fear death . . . I look forward to it in confidence, remembering the sublime Sacrament of Love, and the Sacred Heart of Jesus which is the propitiation for our sins and the fountain of all our trust . . . It is this same Sacrament before which the sisters kneel in quiet adoration and offer up themselves.

"I beg you to cultivate the spirit of sacrifice always. Only those who try to entertain the true spirit of Christ will follow Him into the heavenly glory. Therefore, beloved Sisters, I beg you to remember . . . for what purpose Christ has died, and that you too must die to yourselves in order that He may live in you. To this end, I give you all my holy blessing and at the same time ask you to remember me in your prayers. Pray especially that the Sacred Heart may live and reign in the hearts of men" (letter of Dec. 8, 1908).

* * *

During the daytime at this period the patient was usually able to be up, and he regained his strength to such an extent that he could visit the chapel, where he would spend many hours. At noon, sup-

ported by Brother Damian, he said the stations in the garden.

Mentally he was still alert, but often words to express his thoughts failed him. Then those around him had to guess what or whom he meant. He tried to aid them by means of signs, and was very glad when their united efforts succeeded.

From the fourteenth of November he confessed and received Holy Communion every day, but he could not say mass, because his thumb and index finger were paralyzed. On the seventeenth of December he sent the brother to Father Bodems, who lived in a room near by, to invite him to come at once. Father Bodems found him already outside the door and saying with a smiling face: "I can; I can!"

"What do you mean?" anxiously questioned Father Bodems.

The patient raised both hands, and moved thumb and index finger, and again repeated, joyously.

"I can: I can!"

Even then Father Bodems did not fully understand what he meant.

But the superior lifted his hands, as the priest does at the Elevation, and said, once more,

"I can; I can!"

"Ah, do you mean to say that you are able to say mass again?" asked Father Bodems.

"Yes, yes, that is what I mean," answered Father Janssen.

Very early the next morning he celebrated mass, but assisted by Father Bodems and under great difficulties. During the day he repeatedly spoke of this

great happiness. Up to the fourth of January he was able to say mass daily. The Holy Father had given him permission to use the Votive mass of the Holy Ghost, which he knew by heart, and to regularly say mass soon after midnight. On January fourth the superior general dictated two letters which show that he was quite weak; one was addressed to Father Gier, at St. Gabriel's, and the other to a benefactress.

On the fifth of January, when he tried to rise out of bed, he was unable to stand erect. His whole right side was paralyzed and he was forced to remain in bed. On the evening of the feast of the Epiphany, Father Blum once more gave him Extreme Unction and General Absolution and asked him once more to give his blessing to all the Fathers, Brothers, and Sisters. The patient continued constantly to be in the same cheerful and contented mood.

On the ninth of January the left side also became paralyzed, and on the tenth of January death seemed at hand. The Prayers for the Dying were said, the patient joining in and praying for his spiritual children. Often he repeated these words from the Prayer of Christ (John 17): *'et tui erant'* ('they were thy own').

On Tuesday, January 12, he received Holy Communion for the last time. On the two days following he was unable to do so. He slept much of the time, and when he awoke, he began to pray loud, reciting especially the hymn, *Veni, Sancte Spiritus*. With emphasis he repeated several times the words: *da perenne gaudium!* ('give eternal joy').

The following day the patient was unable to take any food. In drops he was given wine and water, to refresh his thirsty lips. He now slept almost continually. In the afternoon he lost external consciousness completely. In the evening he pronounced the name of Jesus once more. It was the last word he spoke.

This condition lasted till the evening of the following day. After eight o'clock there was a change. The paralysis seemed to attack the heart also. Nevertheless, his breath was still quite regular. But after midnight the respiration began to deteriorate rapidly, and at one o'clock in the morning Father Arnold Janssen, without a struggle, gave his soul into the hands of his Creator. It was the fifteenth of January, 1909.

At his death there knelt beside him the good Capuchin Brother Juniper, the councilors, Auf der Heide and Bodems, the secretary of the deceased, Father Stolte, and the three lay brothers Engelbert, Justinian, and Agnus. After the departure of the beloved superior general, they said together the rosary and other prayers, for the repose of his soul. The remains were clothed (by the brothers) with the priestly vestments, and were laid in state in the former chapel of the house. Here they remained up to the day of the burial, Tuesday, January 22. During almost all that time pious visitors, from the mission house and from the village of Steyl, were found about the bier. Also, nearly all inhabitants of the neighboring convents came, and among them the venerable

Father Raymond, the Prince of Loewenstein, (from the Dominican convent at Venlo) who had great esteem for the founder of Steyl and from that time forth often prayed at his grave. Many visitors touched rosaries, medals, and pictures to the corpse, and frequently the expression was heard: "He was a saintly man."

* * *

The funeral was a touching expression of the universal veneration in which the founder of Steyl was held. Bishop Drehmanns of Roermond held the Pontifical Requiem. Two canons, the dean of Venlo, the pastor of Tegelen, and the rector of Steyl assisted him. More than a hundred priests were present.

The funeral sermon was delivered by Father Henry Giese, S.V.D., director of the Catholic Normal School at Vienna-Waehringen. As a former pupil of Steyl and one who as priest had also been in close communication with the superior general, he was able to give an intimate picture of the unselfish priest, of the man of prayer and unshakable confidence in God, of the indefatigable worker and solicitous father.

The funeral procession was most impressive, being attended by more than one thousand of the spiritual children of the departed from the mission house and convent, besides many other friends from far and near. This last passing of Father Janssen through his extensive Steyl creation was like a march of triumph. Thirty-three years before he had begun his work there, on what was then an almost world-forsaken spot. His wonderful confidence in God had been his sole capital. With prayer, work, and many

sacrifices he had there sown the seed of the Society of the Divine Word and of the Servants of the Holy Ghost. God was with him, and through His blessing a work had been completed which exceeded even the fondest hopes of the founder. Now, after witnessing the splendid development of his Society and its spread into all parts of the world, the good and faithful servant was permitted to enter into the joy of his Lord.

When Bishop Drehmanns saw the great number of priests, brothers, students, and missionary sisters who accompanied their spiritual father to his last resting-place, he was deeply moved by the spectacle, and applied to it the words of the Apocalypse: *"Opera enim illorum sequuntur illos"* ('For their works will follow after them' [14, 13]).

Thus the mortal remains of Father Arnold Janssen rest in the cemetery chapel of Steyl, but his spirit lives in the work he founded, and which, since his death also has shown astounding vitality. May it continue to grow to the glory of God and His faithful servant Arnold, for the benefit of the Church and the salvation of many souls.

3. His Memory is Held in Benediction

Let us in this closing chapter lay a laurel wreath upon the grave of our departed father. To publish all the letters and telegrams of condolence addressed to the mother house at Steyl, would require a goodly volume. We shall mention only the most noteworthy, which will suffice to express the opinion held of the founder of Steyl by his contemporaries.

As one of the first expressions of sympathy, there came a telegram from Rome sent by Cardinal Merry del Val, Papal Secretary of State. The message read as follows:

"The Holy Father with a sad heart has received the news of the demise of Father Arnold Janssen, founder and superior general of the Society of the Divine Word, and prays that God may give the peace of the just to him who distinguished himself by true piety and religious zeal."

This was followed, a few days later, by a letter to Father Blum, in which Cardinal Merry del Val expressed more at length the sentiments of sorrow and sympathy of Pope Pius X on the occasion of the founder's death.

Cardinal Gotti, prefect of the Propaganda, sent a somewhat lengthy letter of condolence, and said to the superior of St. Raphael's: "Father Arnold Janssen was an *anima candida;* he has worked much in the vineyard of the Lord and is no doubt in heaven."

Cardinal Vives, prefect of the Congregation for Religious, declared to the same priest that he had revered the superior general as a saint, from the first moment he had become acquainted with him.

The Cardinals Kopp of Breslau, Gruscha of Vienna, and Katschthaler of Salzburg to their condolences added warm words of commendation for the deceased. Cardinal Fischer of Cologne wrote: "He has done very much for the honor of God and for the salvation of souls, and in his humility he never sought himself; therefore God has blessed his activities in such a remarkable manner. I have always looked upon him and his work with reverence."

Very numerous were the letters of condolence from bishops, superiors of religious communities, prelates, and priests. All the bishops of Germany, Holland, and Luxemburg expressed their esteem for the deceased founder of Steyl. We shall quote from but a few of their letters.

Bishop Dingelstad of Muenster wrote: "It is very consoling to think what rich rewards must have been ready for the dear departed, and to think that at the throne of God he will surely not forget his old friends. A monument is not necessary; he has himself reared one that reaches into all continents."

Bishop Vollmar, Chaplain General of the German Army, wrote: "He has always appeared to me as a model priest, ascetical and deeply zealous. How often have I wondered why God had chosen this lowly priest to found the great mission work and bring it to such a flourishing condition. The all-merciful Lord, who called His faithful servant and gave him the

grace to renounce all earthly honors, will surround him with all the greater glory in the next world."

The German Franciscan, Bishop Doebbing, of Nepi and Sutri near Rome, who had been a close friend of the departed, wrote of him: "One had to know Arnold Janssen well in order to judge him aright. I have always admired his childlike simplicity, which had its roots in his deep faith and true piety. Even in the most discouraging situations, he remained cheerful and gentle. I have always been edified in his presence. What Don Bosco was in the South, Arnold Janssen has become in the North. I hope to God that to him, too, the honor of sainthood will be granted by the Church."

Many prominent laymen also, in their letters of sympathy, frequently expressed the high esteem in which they had held the deceased superior general. Among them were the following: Von Dernburg, Colonial Secretary; Doctor Karl Lueger, Mayor of Vienna; Baron Ruys de Beerenbroeck, Governor of the province of Limburg; Francis Brandts, President of the German Catholic Volksverein; Doctor Kaspar Schwarz, President of the Catholic School Society of Austria; Count Droste zu Vischering, and Count Balestrem; Messrs. Roeren, Porsch, and Horn, members of the Reichstag; and many others. Many newspapers published long and appreciative articles describing the life and work of Father Janssen.

* * *

The memory of Father Arnold Janssen is held in benediction by the thousands of priests, missionary

brothers and sisters, who, in love and reverence, call him their spiritual father, and to whom next to God they owe the opportunity of becoming priests and religious.

The memory of Father Arnold Janssen is held in benediction in all those countries where members of his Society work. The oldest Steyl mission, South Shantung alone has brought the grace of baptism to more than a quarter of a million pagans.

It is true that the achievements of the missionaries of Steyl, when compared with the successes of many older religious orders, are still very small; but a promising beginning has been made, and if in the course of time great and permanent results are achieved for time and eternity, they all will have to be traced back to Father Arnold Janssen.

His memory is also held in benediction at home. The time has not yet come to fully appreciate what the founder of Steyl has done for the awakening of the missionary spirit in Germany, Austria, and Holland. We are still in the midst of this awakening and development; but when the history of the missionary movement comes to be written, the humble priest, Father Arnold Janssen, will be mentioned as one of the first and most successful pioneers in this work. To him Germany owes its long-looked-for first mission house; to him it owes its first Catholic missionary society, to him the establishment of the first mission press.

The pagan world was the chief beneficiary of his activity, but the Catholic people at home received hardly less benefits from his hand. Zeal for the mis-

sions engenders zeal for the faith at home; love for the missions produces loyalty to the Church; by bringing the Faith to others, it becomes more precious to ourselves.

And all this heavenly blessing at home and abroad is largely due to the faith, the prayers, and the persevering efforts of Father Arnold Janssen, whose life we have endeavored to sketch in the preceding pages. His memory will be forever held in benediction by a constantly increasing number of souls, to the end of time.

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